THE COMMONWEAL

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ARE WAR DEBTS USURIOUS?

WHATEVER may be the ultimate results of the December 15 crisis in the international war debts controversy, it is clear that one factor in the baffling problem which heretofore has not received the consideration which its importance deserves may at last be recognized, and studied, and may possibly contribute to a handling, if not a solution, of the matter which may be radically helpful. This neglected factor is the question of the inherent moral quality of the war debts. Do these debts differ, or do they not differ, from debts made after the war, for other reasons, whether political or commercial, than direct war purposes?

This question was raised, in a very striking manner, by John Maynard Keynes in a special despatch to the New York *Herald Tribune*, December 12. Mr. Keynes is not only one of the most eminent of living economists, but during the war he happened to be (according to his own statement to that effect) the official of the British Treasury who was most directly concerned with the borrowing and the spending of the war debts made by Great Britain, so that he does not speak abstractly but practically as well on the subject of what—to use a theological term—was the "intention" which motivated the borrowing and the spending of war funds. And this matter of "intention" becomes of highly practical importance if the question of the morality of the debts is to be considered apart from—or, rather, together with—the better-known moral aspects inseparably connected with the matter of loans.

Mr. Keynes's contention is that the money borrowed and expended purely for war purposes should not be allowed to earn interest for the lender, because such interest would constitute usury, and not legitimate and recognized earnings of capital. By the courtesy of the New York *Herald Tribune*, we are permitted to quote Mr. Keynes's own argument on this point from his copyrighted article. It is of high interest, and if allowed to play its part in the debt negotiations, may be of very practical value. Obviously, to Catholics it has a special concern, even if it is permitted to remain in the purely speculative area of the war debt discussions. After first laying down the fact that he is expressing a British view, Mr. Keynes says that if he were an American who looked at the matter purely from a standpoint which did not include "the question of historic justice and of what is right and proper between nations," he should require payment of the war debt (including interest) if he thought he could

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enforce it. He then proceeds to state his own view: "In the first place, there are not now and never were any profitable assets corresponding to the sums borrowed. The mediaeval Church was wise to make a fundamental distinction between usury and a share in emergent profits. The war debts are a case of pure usury. Mr. Hoover's point that we bought food for civilians who were occupied in war tasks as well as actual munitions, does not alter the case.

"We borrowed *nothing except for purposes of the* war. It would be a good, not a bad, precedent for the future to establish a distinction between money lent internationally to foster war and money lent to build, for example, a railway. If anyone expects to make a profit out of financing a war, there is no harm done if it turns out a bad risk.

"War loans should never be made except out of sympathy with the cause of the borrower, and gradual repayment of the sums lent, without interest, is the most that should be expected. If I lend money to a man to help him expand his business, I am entitled to ask interest. But, if I lend money to a friend to help him out of a tight place where there can be no question of his earning a profit, I expect no more than repayment of my loan.

"Second, we only owe this money at all because of our greater eagerness in a common cause. I happen to have been, during the war, the Treasury official most directly concerned with the borrowing and the spending of the money, and I know this to be true. We borrowed this money to hand it over to our Allies, because a refusal to do so would have brought doubts and delays hazardous to the prosecution of the war. We were ready to agree to anything rather than run the risk of a hitch, and our greater whole-heartedness is the sole reason for our owing this money today.

"Third, the value received at the time was far less than that represented by the principal sum today. Again, in order to avoid delay, we paid, with our eyes open, profiteering prices for what we bought, and the United States government collected back in taxation a considerable proportion of these excess profits, in addition to which the value of money since has suffered a catastrophic change. The replacement cost today of the wheat, cotton, copper, chemicals and munitions which we purchased should be the true measure of this non-commercial debt.

"Fourth, sanctity of contract, preservation of which is a matter of serious importance to a country with the financial organization of the United States, just as it is to Great Britain, cannot be preserved except by the reasonableness of the creditor. It is not an immutable law of nature."

More than a year ago, September 16, 1931, THE COMMONWEAL raised the issue of usury as a factor in our world situation, in an article by Henry Somerville. Subsequently, the subject was discussed by international economists, including Mr. Somerville, Mr. Lawrence Dennis, an American writer, and Mr. Keynes, in three quarterly issues of the *Economic Journal*, one of the leading British periodicals. In another COMMONWEAL article, "The Villain of the Economic Piece," Mr. Somerville returned to the subject, reviewing the discussions in the *Economic Journal*, and stating his belief that "economic thought is now on a trail that will lead it to Saint Thomas Aquinas." Now that we find Mr. Keynes supporting his latest argument against the full payment of (or, anyhow, of the interest attached to) the war debts by appealing to the teaching of the Catholic Church in "mediaeval times," Mr. Somerville's prophecy is justified. According to another English writer, however, Mr. J. B. Morton, the celebrated satirist, who, like many other social satirists, has a keen eye for the real factors of our social problems, it is not Mr. Keynes who deserves the credit given to him by Mr. Somerville for bringing the subject of usury into the arena of high economics and international politics. Mr. Morton writes to us as follows:

"To the Editor: In your issue of November 15 you published an article of high interest on the subject of usury, which your contributor calls 'the villain of the piece.' In this article your contributor connected the new contention against usury with the name of J. M. Keynes, an English writer on economics, whose works are widely known, and deservedly so, for he has a clear and readable style; though he has often proved a very bad prophet. But, whatever his merits, Mr. Keynes has never had, on this side of the Atlantic, a reputation for original thought—let alone discovery of economic principles. This capital new point, that usury is especially harmful as interest on the unproductive loan, was first stated at length and fully developed with argument and proof by Mr. Belloc in his 'Economics for Helen,' first published in 1924 (Messrs. Arrowsmith of Bristol and London) and again in his 'Essays of a Catholic,' published in 1931 (Messrs. Sheed and Ward, London). The section on usury in the latter book was also separately published as a pamphlet. Doubtless it is from this source that Mr. Keynes, like many others, has drawn his inspiration, and it seems a pity that a Catholic paper should ignore the effect of a Catholic pen, and ascribe that effect to a belated copyist who, whatever else he is, is most certainly not possessed of Catholic traditions, and is indeed ignorant of what they mean."

For us it is not so much a question (interesting as it is) of who first brought the subject forward, as it is of how the helpful, indeed (in our opinion) the supremely practical, value of the Catholic Church's teachings on morals and ethics may be most speedily and massively brought to the attention of the distracted leaders of the business and political worlds. It is not so much bad will, or the absence of good will, which afflicts the world today, as it is the lack of adequate first principles on which to base a social structure of justice. Every agency of the Catholic Church should be exerted to supply this lack before the whole structure of society shall crash because of its absence.

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WEEK BY WEEK

DEFLATION is still the order of the day, but apparently the prospect is for a slower, steadier descent to levels made inevitable. The President's budget message indicated the need of further revenues and curtailments. Indeed some of his suggestions are fairly drastic—an additional cut of 11 per-cent in federal salaries, a sales tax, departmental reorganization and a reduction of the sums expended on veteran relief. Very probably a beer bill will likewise find acceptance as an economy measure. States, cities and towns are beginning to deal seriously with similar expedients. New York, for example, is resorting to a special legislative session in order to pave the way for governmental economies. It would also seem that industries generally are prepared to insist upon wage reductions. The presidents of various railways, notably Mr. Atterbury, have already demanded as much. And in the domain of international relations, where war debts have constituted the chief issue during weeks past, the way has been cleared for eventual scaling down of the sums due. Apparently the British have decided to make the December payments without a specific provision that a revision of American claims will be made early next year, though of course such revision is inevitable. There can accordingly be little doubt that the British government has once more elected to act conservatively and to avoid any step that might seriously aggravate the world crisis. It is only fitting that Americans should acknowledge this with sincere gratitude. Of course no one knows whether the reigning deflationary program will eventually prove tolerable or advantageous.

Carrying the Burden

WE HAVE been tempted to write a letter to a newspaper. This may indicate a flaw in our character, but the provocation was great. Mr. Walter Lippmann can be very astute and lucid, but he is also occasionally quite as trying as Will Rogers. In the *Herald Tribune* for December 7, he tells us in a "note" that Consul-General George S. Messersmith, of Berlin, gained "lasting recognition" by putting a few questions to the unparalleled Professor Einstein. Of course it has since turned out that Mr. Messersmith did not do the interviewing, but that is a fact of minor importance. "For his benefit and for bureaucrats like him all future laws of Congress should contain a clause saying that this act is to be administered by men possessing at least ordinary intelligence and a grain of common sense." Now we shall refrain from stressing the fact that this note reveals the one stylistic weakness of Mr. Lippmann. Whenever he attempts to be satirical he sounds exactly like a nagging wife in almost any suburb. What interests us, after all, is his interpretation of the functions of a Consul-General. Mr. George S. Messersmith is, as we happen to know, an unusually competent and likable official. He was appointed to a difficult office, where a great deal of reorganizing and rehabilitating had to be done. It is only fair to say that in the opinion of Americans and Germans alike, he has made a place for himself in the consciousness of Berlin. This work is relatively humble. It does not get itself mentioned in the papers as often as do many other things. But one feels that Americans generally—and Mr. Lippmann in particular—should be decently appreciative of it.

Mr. Lippmann and Bureaucrats

NOW THEN along comes the great Professor Einstein, seeking a visa for entry into the United States. Certain protests are registered through the State Department against that visa. The Berlin consul acts upon these (apparently the matter was in the hands of the second officer in command) and puts a few queries to the Professor, who thereupon departs in a huff. Now what in the name of common sense is the use of lambasting Mr. Messersmith for doing his duty? Einstein is a great physicist, but after all there are probably some two dozen other physicists of equal standing though of lesser fame. Nor is a physicist essentially worth more than an editor, or a poet, or even a business man. And so, if anybody has to answer those wearying questions, why not all? Mr. Lippmann would be the first to object if the Collector of Internal Revenue waived asking Mr. Edwin Arlington Robinson about his income, on the ground that his eminent services to lyric verse rendered such interrogations improper. We have had altogether too much of that sort of thing. Accordingly we will make it nine rahs for the Berlin consul. He did his duty, which is relatively a good thing. As for the Professor, he was obviously lacking in a sense of proportion and in amiable humility. No. Saint Spinoza the Second ran amuck, and it will count against his canonization. But for devotees like Mr. Lippmann, even the frenzies of the hero are seemingly sacred.

Children's Bureau Reports

IT IS unfortunate, of course, that such an anomaly as a Federal Children's Bureau is necessary. Children of a right ought to be nourished, trained and protected by their own parents, or, failing that, by their immediate communities, operating through churches, private benevolence or local non-sectarian philanthropy. And one can only say that, if the preponderant number of the nation's families were economically secure, even on the most modest basis; if the preponderant number of our communities were alert to step in, and equipped in training and knowledge to supplement failing domestic resources, in the case of impoverished, helpless or broken families, or vicious or hopelessly ignorant parents, there would be no possible excuse for a Federal Children's Bureau. But even in normal times the facts have fallen far short of this desirable outline, and during the past three years, the falling short has been tragi-

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cally marked. One need not follow the findings of the various White House Conferences on Child Welfare to be assured of this; a random reading of the newspapers is enough to indicate that there are children's and minors' problems throughout the country that must be surveyed on a national scale if even the most willing local or state agency is to begin to deal with them adequately. It is here that the Federal Children's Bureau, which is part of the Department of Labor, performs its chief service. It collects, tabulates and disseminates data having to do with child welfare and related fields; it gives advice, on the basis of its investigations, upon application from national, state or local bodies considering problems on which these data have a bearing; it lends, upon application, workers from its own staff trained in the correlation of statistics and the making of surveys.

THE TWENTIETH ANNUAL REPORT of the Children's Bureau now at hand, is a valuable memorandum of the specific instances in which these functions have been called into activity during the year ending with July, 1932. Some parts of it will be familiar to our readers. These columns have already given space to the bureau's report on the drifting army of homeless children, and its urgent recommendation that they be adequately fed and housed in transit, and returned wherever possible to their own communities; as well as to the bureau's coöperation with the Department of Justice in promoting the return of juvenile offenders against federal laws to their own states to be dealt with locally. But these two cases, of course, do not comprise the whole, or even the chief. The bureau is now the only federal agency compiling figures on unemployment relief. It has been able to utilize the reports of the chief fact-finding agencies on this matter throughout the entire country—community chests and councils, charity and welfare organizations, institutions, courts—and its conclusions are therefore indispensable to any serious student of the problem. They cover such a range of conditions and embrace such local variations in the nature and extremity of the distress felt, and the measures of relief applied by private and public agents, that they cannot be even summarized here. Suffice it to say that they indicate a sharp rise from the year 1929, in needs reported and money expended; and that the "drastic cuts" in money expended after March, 1932, "in many cities, were a measure not of the reduction in need but of exhaustion of relief resources." In brief, this is the pattern of the conclusions throughout. In almost every field that has been studied, not in the last year, merely, but in the last several years—the correct feeding of children, obstetrical care, maternal and infant care, mothers' aid laws, delinquency treatment, child labor—there is warrant for saying that improvements have been made, some slight, some marked; in almost every field there is evident the same doubt, the same threatened check and reversal, in the immediate present. Everywhere, through the carefully moderate and tentative language of the report, one sees the actual or imminent effect upon these vitally important services, of the shrinkage of local and state funds. The facts should be soberly read and soberly pondered by all who can give, before the winter of 1932-1933 sets in in good earnest.

CERTAINLY the vogue of the short sentence is yet honored in the breach in this country. No doubt the movement has served a useful purpose. Long pomposities of phrase have been punctured. The average person to whom rhetoric was always something that was confused rather than elucidated by insistence on rules, the proudly natural person who depends on ear and instinct to defend a purity as assailable as any, has been inculcated with a suspicion of sentences where the period does not follow within a line of the beginning; and by the practice of the short sentence, as simple as the simplification of modern dandy little machines, he has found he could get along faster. It has been of a piece with the taking of the curves out of the country roads as well as the bumps. But the perilous thing about simplification is that it is apt to lead to a mechanized intellectual nihilism. Intellectual exercise may become as dangerous as going for a walk. It is done at the peril of short declarative sentences whizzing by like so many low-priced cars, getting from one point to another point by the shortest distance and carrying their load of vacant-eyed humanity mesmerized by motion slightly fretted with multiple small mechanically controlled explosions. The larger aspects of riding on this terrestrial ball that is plunging through fathomless space with various star-shaped and spangled luminosities, planets with dangling moons and halos and what-not, are poorly conveyed by brief bulletins on mileage and gas. Huge, cloudy sentences need to be piled up, tenebrous, terrible, fraught with the very intricacies of abundant life. Someone protests they have no place in journalism? But journalism is not merely a matter of reporting transient things; and even transient things when they have a concomitance or prompt a vision that has a clear intensity of being real as eternity, deserve more than a passing remark.

The Too Swift Sentence

YEARS ago many good people declared that confession couldn't be a sacrament because it was so degrading and horrifying. Today many are saying that though, of course, it isn't a sacrament, it is very uplifting and helpful. An interesting version of the new attitude is contained in a brochure entitled "A New Approach to Industrial Relations," published by the Harvard School of Business Administration as a partial explanation of certain researches into industrial efficiency being conducted by Professor Elto Mayo at the Chicago works of the Western Electric Company. It was found that "mental attitude" had a

The Values of Confidence

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direct bearing upon efficiency, and that an officer who exchanged sympathy for the usual domineering attitude was having a decidedly good effect. We quote: "The girls soon came to feel that the observer was there as a sympathetic listener and not as a gang boss with fixed ideas about production. They talked freely every day. . . . That their liking for their work increased is shown not merely by these confidences but also by their record of absences which is only a fraction of the department average or of their own former habit."

THE COMPANY was not slow to see the point. We quote further: "On the basis of these observations, the company has formulated a new plan—that of 'interviewing' all the 40,000 employees. This plan is already in being, and has developed as unexpectedly and as surprisingly as the original test-room experiment. The interviews are kept carefully anonymous; neither fellow workers nor high officials can trace any comment to its source. The questionnaire method has been found useless; the more fruitful approach to the individual is conversational and direct. The person interviewed can talk of any topic he chooses for as long as he likes to a trained 'listener' provided by the company. . . . Already over thirteen thousand workers have been thus interviewed; the effect has been an unquestioned improvement of morale in the plant." These conclusions would seem to have been determined with the utmost scientific accuracy. It is easy to realize that results in the spiritual life cannot be tested so nicely; but everyone knows that confession, rightly interpreted, is of incalculable importance in the life of the Church.

From the Ground Up

OF COURSE as every practical economist, from the editors of the *Wall Street Journal* and the *Business Week* to the corner groceryman and the Secretary of the Treasury, have emphasized, possibly one of the most distressing things about the present depression is the deflation of securities below any sensible level. The cause of this is nothing more tangible than nerves, but the effects are felt by everyone very materially. The capitalist feels sick about it when he goes over his books and decides he has to retrench a little more if he is to save what is left of his business. Employment is curtailed, marginal cultural and charitable enterprises are driven to the wall, and retail trade slows up. The process is cumulative to the extent that the general outlook on life becomes jaundiced. Basic realities such as food, clothing and home are seen out of focus, and prompt little natural human satisfaction. No doubt it is good for the charitable instincts of a country that it should as a whole become bread-line conscious; but the danger, as in practically all things, is in disproportion.

EVEN the men in the bread lines will be the losers if they cannot be conscious of homes still operating and giving realities of happiness beyond security and shelter, a norm of social order still going which is a gage of the prospects of a settled life, productivity and fireside contentment for those now casuals. In New York the brunt of the practical aspect of this problem has been turned over to Frederic J. Fuller, for fifteen years vice-president of Central Hanover Bank and Trust Company, with his election to the presidency of the New York Title and Mortgage Company. In the reestablishment of a sound and enduring prosperity, Mr. Fuller has said, nothing is more important than restoring to the public a just appreciation of the values of land. There is no question that this is true for our entire country. Our people are not going to fold up their tents, like the Arabs, and silently steal away. They are going to stay where they are and improve things where they are, and it is so for everyone that the gradual return of better times will come from the improvement of values from the ground up.

THE GOOD BOOK

AUTHORS, like everybody else, feel merry at Christmas. But they have a very special reason for rejoicing, because the season favors book buying. Many a volume that might otherwise rot on publishers' shelves is made to do duty as a gift. For the benefit of those who are a trifle bewildered by the vast accumulations in book-stores and publishers' lists, we shall try to list just a few of the good books of 1932. All titles mentioned seem to us relatively important. None is essentially vicious or wrong, though some may be disfigured by slight errors of fact or taste. Our survey is intended for mature persons who feel in a measure obliged to "keep up with" the better publications of the time.

Four novels seem to us of more than usual significance: Pearl S. Buck's "Sons," Phyllis Bentley's "Inheritance," Ellen Glasgow's "The Sheltered Life" and L. A. G. Strong's "Brothers." A very fine story, apparently overlooked generally, is Louise Redfield Peattie's "Wine with a Stranger." Perhaps one might also add, as a representative instance of the novel in translation, Franz Werfel's "The Piscarella Family," though this does not seem to us the equal of several of the author's earlier publications. If one read all six one should have caught glimpses of life in China, England, the United States and Europe. But this is, after all, a cosmopolitan age. Three Catholic stories of more than normal charm have been published here during 1932: Sigrid Undset's "The Burning Bush" (for those who appreciate the facts of life), Mrs. Wilfrid Ward's "Tudor Sunset" (good history) and René Bazin's "Magnificat" (for those who like religion straight). Naturally this list is not exclusive.

Poetry continues to be a first-rate though little appreciated modern art. We suggest as an antidote for the moods incidental to a depression the poetry habit. It wears better, even for older people, than cocktails

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and profanity. The following four books are suggested because they are, if less popular in flavor than some others we might name, likely to find a modest place on the book-shelves of the future: "The Satin Slipper," by Paul Claudel (well translated), George Dillon's "Flowering Stone," Robert P. T. Coffin's "Yoke of Thunder" and Allen Tate's "Poems." Then there are some interesting collected authors, e. g., Chesterton and Colum. A trial may not convince you, but a little patience will.

There has been an astonishingly large harvest of biography. Possibly this is to be attributed to the fact that the world has gone, somewhat unsuccessfully, in quest of great men likely to have some "leadership" left after running the gamut of photographers, editorial writers, success copyists and hunger marchers equipped with vigorous handshakes. The list is varied, with literature predominating. Franklin B. Snyder's "Life of Robert Burns" is a sensible reappraisal of that poet; and J. W. and Anne Tibble have toiled excellently in behalf of "John Clare." Neither of these books, however, probably has a chance to be as widely read as Catherine Maclean's "Dorothy Wordsworth" or Violet Hunt's "The Wife of Rossetti." More worldly souls have been dwelt upon in the following: Lloyd Lewis's "Sherman," Schulze-Pfaelzer's "Hindenburg," Claude Bowers's "Beveridge and the Progressive Era," Duff Cooper's "Talleyrand" and Hilaire Belloc's "Napoleon." The two best Catholic biographies of the year seem to us to be Charles J. Dutton's "Samaritans of Molokai," and Elizabeth von Schmidt-Pauli's "Saint Elizabeth." Many aspects of the American religions, properly so called, have been touched upon during the year. Thus in her charming autobiography, "A Goodly Heritage," Mary Ellen Chase diagnosed New England Puritanism, and in a new "Mary Baker Eddy" Ernest Sutherland Bates and John V. Dittemore inspect the famous foundress of Christian Science. "Earth Horizon" tells about the interesting career of Mary Austin. Nor ought one to forget the last fruit of the indefatigable Gamaliel Bradford's labors, "Saints and Sinners." That is a fairly long list, but it is an array of books that are surprisingly uniform in their goodness.

We approach the domain of religious writing with some fear and trembling. Here everything depends upon what one wants. The seeker after meditational literature will hardly be satisfied (and we don't blame him) with a book about church history. But we have placed a bit in our teeth and have decided to offer a little collection which seems to possess all-round goodness. "The Life of the Church," by M. C. D'Arcy, S.J., and a group of distinguished French Jesuits, is probably the most significant single Catholic treatise of the year. "The Trial of Jeanne d'Arc," translated from the French by several writers, could have been done just a little more competently but is, even so, an extraordinary and unforgettable book which requires, of course, reasonably well-educated readers. The Abbé Ernest Dimnet's "What We Live By" has enjoyed a good success. Mr. Michael William's "The Shadow of the Pope"—far be it from us to neglect an advertising opportunity—will probably remain the standard survey of prejudice against Catholics. Two important volumes on the Scriptures have come out during the year, and we cannot forego naming them here: "The Riddle of the New Testament," by Sir Edwyn Hoskyns and Noel Davey, and "The Teaching of Jesus," by T. W. Manson.

So many problems have come up for consideration that virtually everybody has sat down to read at least something about the world in which we live. Sir Arthur Salter's "Recovery" has probably been the most widely read of all books dealing with the "crisis," and is at least typical of a vast literature which extends from Kuno Renatus's "The Twelfth Hour of Capitalism" to "War Debts and World Prosperity," an authoritative summary by Harold G. Moulton and Leo Pasvolsky. One of the best publications of the year—though it calls for a reader willing to study—is Edward C. Kirkland's "History of American Economic Life," which is well-written, exact and valuable. Mr. Walter Lippmann's "Interpretations" is about as good a running commentary on current events as one could hope to find. Those interested in foreign scenes and affairs may find profit in the following: Ernst Robert Curtius's "The Civilization of France," which is a civilized book; George N. Shuster's "The Germans" (which gives us another chance to advertise); Erwin Baelz's "Awakening Japan," a remarkably fine book about Nippon; and Waldemar Gurian's "Bolshevism: Theory and Practice." Another snapshot of what the world is coming to is offered by the Spanish writer Ortega y Gasset in "The Revolt of the Masses."

Those who enjoy doing a bit of pleasant reading now and then will find a big supply of essays just suiting their mind. Miss Agnes Repplier, for instance, writes in her usual tart vein throughout, "To Think of Tea." Literary comment predominates in T. S. Eliot's "Essays," Virginia Woolf's "The Second Common Reader," Edmund Blunden's "Votive Tablets" and Joseph J. Reilly's "Dear Prue's Husband." More personal—and, by the way, unusually delightful—is Maurice Baring's "Lost Lectures." Mr. Chesterton enriched the year with two volumes of collected comment: "Sidelights" and "All Is Grist." We find ourselves preferring the second.

Enough has been said, we hope, to indicate that there was really no dearth of worth-while literature during the past months. Some believe that fiction has been at a low ebb, and that both poetry and drama have fared rather badly. We are inclined to share this view. Just at present the genius of America seems to be expressing itself factually: in good reporting, sound study and a well-nigh austere reverence for reality. These are good traits, though in the long run they will hardly suffice unless warmed by creative enthusiasm and plastic power.

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WE AND THE REST OF THE WORLD

By WILLIAM FRANKLIN SANDS

Believing as he does that the American public generally scorns history, Mr. Sands finds it instructive to corroborate his view by an examination of the present attitude toward Japan. This he views as dangerous, because it is not in keeping with clearly expressed national traditions, and because it seems to be leading us into an impasse. We are, to be candid, unable to say whether Mr. Sands is right or not. But it is certain that he has some important things to say and some thoughtful conclusions to establish. Nothing is more obviously needed than a knowledge of both sides of public questions.—The Editors.

MR. ALFRED E. SMITH has a phrase which has become known nation-wide through his radio campaign speeches: "Let's look at the record." It is an obsolete custom in the United States to look at the record. We are impatient of what has gone before. We seem to think that what is old enough to go in the record is old enough to be dead and buried. We like to invent new formulae for new occasions, quite unconscious that the "new" occasions are generally very old. That is what makes the present United States so puzzling to people of other nations and races who remember "the record," and are shaping their own actions on the very things we have done and justified and recorded and forgotten. That sort of levity in public affairs is not only puzzling and difficult for other peoples to deal with; unexplained contradictions in what appear to be our policies can lead very easily to international resentment and quite possibly to war.

We have a clear example of that sort of unexplained contradiction at this time in our official attitude toward Manchukuo and the relation of its government to Japan. We have not always thought of annexation as immoral. We have not always thought it mortal sin to foster the erection of a new government in territory forming part of a state whose interests were not identical with ours—and no power on earth could induce us to undo or repudiate our acts in such cases.

With regard to Japan, it ought to be remembered that it was only sixty to seventy years ago that Japanese statesmen began to see that they must watch closely what Western peoples were doing in the field of international relations in order to protect their own national existence and to build a policy consonant with that of Western powers. It is not necessary, therefore, to look back into our record further than the period at which Japan began to pattern national policy on Western models, our own included. If we look at that record even briefly, it is easy to see why Japan is not yet convinced that nine-power treaties and Kellogg-Briand pacts are anything more than a personal contribution to a collection of formulae by some transitory Secretary of State.

In 1893, dated February 17, Benjamin Harrison, President of the United States, sent to the Senate a letter from the Secretary of State covering a report on the relations between the United States and the Kingdom of Hawaii from September, 1820, to January, 1893. To quote textually:

> This report shows that from an early day the policy of the United States has been consistently and constantly declared against any foreign aggression in the Kingdom of Hawaii inimical to the *necessarily paramount rights and interests of the American people there, and* [for?] *the uniform contemplation of their annexation as a contingent result.*
>
> But beyond that it is shown that annexation has been on more than one occasion *avowed as a policy and attempted as a fact.*

Those italics are important, for they show the motive behind the eventual act of annexation. It does not matter fundamentally whether the application be made to a kingdom (Hawaii), an empire (Korea) or to a province of an ex-empire (Manchuria); it is the motive that matters.

The Secretary of State then cites the occasion of these "avowals and attempts" running during the very period of years in which Japanese statesmen were molding the empire's exterior policy to the policies of Western peoples perhaps more carefully and with closer attention than at any other time, since their independent existence depended upon the manner in which they met the impact of Western civilization on their own.

In 1851 "a *contingent deed of cession of the kingdom* (of Hawaii) was drawn and signed by the king and placed sealed in the hands of the commissioner of the United States" to be opened and acted upon if France should move aggressively in Hawaii.

In 1854 Mr. Marcy advocated annexation and agreed on a draft of a treaty to this end with the Hawaiian ministry.

In 1867 Mr. Seward instructed the American Minister at Honolulu to receive favorably any "native" overtures for annexation. President Johnson refers to that possibility in his annual message of 1868.

President Grant, in 1871, sent a special message to the Senate asking expression of opinion concerning annexation.

In 1873 Mr. Fish considered the necessity of annexing the islands

> in accordance with the wise foresight of those *who see a future that must extend the jurisdiction and the limits of this nation, and that will require a resting spot in mid-ocean between the Pacific Coast and the vast domains of Asia which are now opening to commerce and to Christian* [!] *civilization.*

In 1881 Mr. Blaine went a step further to open the eyes of observant Japanese as to the diplomatic objectives of the United States:

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> It [this government] firmly believes that the position of the Hawaiian Islands, *as the key to the dominion of the American Pacific, demands their* [the islands'] *benevolent neutrality . . . if, through any cause the maintenance of such a position of benevolent neutrality* should be found by Hawaii to be impracticable, *this government* [United States] *would then unhesitatingly meet the altered situation by seeking an avowedly American solution of the grave issues presented.*

All these quotations are from the letter of the Secretary of State to the President. In the report and correspondence enclosed with it, the development of our relations with the islands are traced from September 19, 1820, and the frequent "friendly intervention in their affairs" by "naval vessels" of the United States (such as, for example, protection from "persecution at the hands of the native government" of the converts of those "Roman Catholic priests" who had been introduced into the country in 1827 by the French and had been deported by the Hawaiian government in 1831).

Both England and France "intervened" also in Hawaiian affairs, but possession of "the key to the dominion of *the American Pacific*" seems to have been the key to American policy with ever-increasing determination. We induced both France and England to disavow the intervention of their agents, and eventually, in 1843, to sign a reciprocal undertaking

> to consider the Sandwich Islands as an independent state, and never to take possession, either directly or under the title of protectorate, or under any other form, of any part of the territory of which they are composed.

In spite of that Anglo-French undertaking "an avowedly *American solution*" for "the grave issues presented" followed inevitably in the due course of time.

In 1893 a treaty of annexation was concluded and sent to the Senate. The treaty was drawn by the Secretary of State with the commissioners of the Provisional Government of the Hawaiian Islands—and the names of these commissioners are significant: Messrs. Lorrin A. Thurston, W. R. Castle, W. C. Wilder, C. L. Carter and Joseph Marsden. The last-named commissioner was of English origin, all the others were Americans, residents of the islands.

The Secretary of State, transmitting the draft treaty to the Senate, does not "deem it necessary to discuss at length the conditions which have resulted in this decisive action." He does, however, state categorically that "the overthrow of the monarchy *was not in any way promoted by this government* [the United States]."

For our present purposes it is not necessary to question that statement. It is important, however, to note the possibility that Japanese statesmen, novices in Western diplomacy and intensely interested in this new thought of an "American Pacific," might fail to be convinced by it, in view of the consistent public utterances of responsible American officials they had read and studied over a period of seventy years preceding the annexation.

They may have been "looking at the record." In our record there is an illuminating confidential instruction signed by Mr. James G. Blaine (published also in 1893 as part of the Executive Documents of the Senate of the United States for the Second Session of the Fifty-second Congress and the Special Session of the Senate convened March 4 of that year). That instruction to the American representative at Honolulu, dated *December 1, 1881,* alludes to the position of the Hawaiian Islands "both as *an integral part of the American system and as the key to the commerce of the North Pacific.*" Mr. Blaine alludes to another "formal" instruction of the same date, in which,

> as that instruction was written for communication to the Hawaiian Secretary of State . . . [he] touched but lightly on the essential question of the gradual and seemingly inevitable decadence and extinction of the native race and its replacement by another, to which the powers of government would necessarily descend. . . . [Simultaneously with] this alarming diminution of the indigenous element . . . the industrial and productive development of Hawaii is on the increase and the native classes . . . have been supplemented by an adventitious labor element, *from China mainly, until the rice and sugar fields are largely tilled by aliens.*

Again, I suggest that the rigging and architecture of the particular ship of state to be annexed is less important than the compelling motives for the annexation. If we should translate Mr. Blaine's instruction into Japanese it would read extraordinarily like the discussion of recent Japanese policy with regard to Manchukuo.

Mr. Blaine pursues his argument:

> The decline of the native Hawaiian element *in the presence of newer and sturdier growths* must be accepted as an inevitable fact . . . *and as retrogression in the development of the islands cannot be admitted without serious detriment to American interests in the North Pacific, the replenishment of the vital forces of Hawaii presents itself for intelligent solution in an American sense—not in an Asiatic* or a British sense.

Part of this instruction, as an immediate diplomatic objective for the representative of the United States accredited to the (independent) Kingdom of Hawaii is:

> a Hawaiian homestead Act for the benefit of actual American settlers (. . . *trained in the rice swamps and cane fields of the Southern States* . . .) with remission of taxation during the time necessary to establish new plantations on a paying basis . . .

We are not criticizing here the policy of the United States, either toward Hawaii or toward Manchukuo. We are only suggesting by these examples, that there is a record which may not be neglected if we are attempting to preserve world peace. We are suggesting

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that it is a legitimate subject of study for a Current Events Club to determine whether, after examining closely the seventy years of our published correspondence on the subject of the annexation of Hawaii, followed by Richard Olney's defiance in the Venezuelan controversy, President Theodore Roosevelt's Panama Canal policy and his very definite allusion to the duty of the American government in connection with "chronic wrong-doing" in countries where the United States have a "vital interest," Japanese statesmen and the Japanese nation at large can understand our change of heart in such matters without explanation. Can they be convinced (even if explanation of our change of heart be offered) that it is genuine?

It is not possible within these limits to follow the record through. In making such a study it would be important to look at what Japanese statesmen thought of the annexation of Hawaii at the time it took place. It would be equally important to follow that line to date and study their reaction to the best manner of meeting a "psychological boycott" as practised by the French in the Ruhr. It would be useful to bring into such a study the underlying reasons for the assignment of particular mandates by the League of Nations to various of its members.

In brief, if diplomacy is intended to reconcile vital but conflicting international interests, and if public opinion has today or ought to have any real effect upon the proper conduct of diplomacy, it is positively necessary not only to examine the foreign national psychology with which we are dealing, but also the past manifestations of our own national psychology which may have helped to form and crystallize the foreign policy to which we think we object.

It is more difficult to discuss international problems in the United States than anywhere else. Argument, with us, seems to consist principally in vehement statement and equally vehement refutation. If anyone remember the late presidential campaign a week after it closed with the election of Mr. Franklin Roosevelt, he would find in campaign speeches a perfect example of that method of argument. That kind of argument will not serve, however, in foreign relations. It is necessary that our policy with regard to other peoples be consistent in principle. Those who study it from our published record may easily become convinced that it is. However it be expressed by Republican Secretaries of State or by Democratic Secretaries of State, the essence of Mr. Olney's world challenge still seems to stand: Our fiat is law whenever we choose to utter it.

That is Napoleonic and magnificent, and—apparently—thoroughly in accord with the exultant apotheosis of European democracy turned American. It is consistent with the attitude of the older American democracy wherein it is confined to aggressions by other peoples in America. It is inconsistent wherein it goes beyond North American continental boundaries without the consent of those principally concerned.

Without the use of war as an instrument of national policy, we cannot undertake to force our will, for example, on others of the twenty-one American republics. Without the use of war as an instrument of national policy, we cannot undertake to force our will on peoples beyond the Pan-American Union. Without the use of war as an instrument of national policy we cannot forbid others to do on other continents (let us say in Asia) those very things which we have consistently asserted our right and duty to do in relation to the South American continent for the best part of one hundred years.

As a member of the League of Nations, engaged in wiping out the aggressive past and providing for a cooperative and peaceful future, we might and should join in coöperative, peaceful discussion with Japan. We have it in our power to be a proletarian empire and to issue defiance to the world in the Soviet Russian way, well backed by armed force; or we can be a democracy in the old American ideal, peaceful, conciliatory and coöperative.

Very fully aware of our own inherited and guaranteed rights we once fought a great war to preserve them intact, and to pass them on (as Thomas Jefferson thought) to "a thousand generations." As a democracy we might well turn back the pages of our record and see what we supposed those rights to be. We might go a step further now, and acknowledging those same rights in others, try to find a common basis of harmonious international life based on common rights, and try to find a common denominator if it appears that we cannot add the fractions as they stand.

This writer urges one factor in that general situation on the attention of responsible legislators and executives. His convictions in the matter were formed in an experience that is unique. Thirty years ago, he fought Japan single-handed, for nearly five years, to prevent the absorption of Korea into the Japanese Empire and, with the exception of a small number of people, he kept the friendship of the Japanese concerned in that policy. During that time he became deeply convinced of the following truths: the Japanese are a highly honorable and chivalrous people; they have as definite and consistent and determined a policy of national evolution as any people in the world; they are among the best fighting men in the world. We might be able to blast their island empire out of the sea. There is no other way of forcing our national will upon them. It would take all of our millions of unemployed men to do it, after adequate training, with uncontested transportation, and the expenditure of considerably more than the total of the bonus.

Until we decide what we think we are (whether we are an autocratic empire or a coöperative democracy) we are headed in the general direction of solving by unintentional war such domestic problems as unemployment and an unbalanced budget, and we shall be placed in the paradoxical position of using war as an instrument of national policy though we are in the world's record as being definitely against that.

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SAINT ALBERT THE GREAT

By P. A. WALZ

THE CONCLUSION of the process of canonization of Albertus Magnus occurred on December 16, 1931, when he was declared a saint and Doctor of the Church. The current year has marked the first appearance of the feast of Saint Albert the Great on the calendar of saints. This holy and learned Doctor has a special significance for our age. From his recent canonization flows a threefold value—as regards historiography, doctrine and moral influence.

The past and present are linked more closely and more permanently by the glorious termination of this cause, which has a special historical value.

Albert witnessed the age of Innocent III, "the most original and daring of the mediaeval Pontiffs," who styled himself not only Vicar of Christ, but Vicar of God; who brought about the complete realization of the papal empire in Europe, thereby crowning the work which had its definite beginnings under Gregory VII. While on the one hand the reign of Innocent III represented the predominance of the temporal power of the Church, a predominance prepared by the aspirations of the spiritual guides of the world for several hundred years, on the other hand it was also to mark the end of the counterbalanced state—that mutual relation between the secular empire and the Church, as conceived by the Roman Pontiff and Charlemagne, which had resulted in the unity of the lay and ecclesiastical forces which presided over Christendom.

The time of this unity had passed. The activities of new peoples in their own lands and the temporal policy of the Holy See had broken the universality of empire. It was then that the universality of learning and teaching arose. In addition to the *sacerdotium* and *imperium* there was a third power, that of the *studium*.

The connection of the Germanic races with the Roman tradition through the unity of the *sacerdotium* and the *imperium,* according to the ideals of the ninth century, gave a big impetus to the progress of learning among those who, breathing the pure air of intellectual culture, gave of the best of their faculties. It is memorable that Anselm of Canterbury, of Lombard descent, became the father of the movement which had as its motto the words, *fides quaerens intellectum,* and that Albert the Great, a native of Swabia, was the founder of high scholasticism.

Saint Albert more than any other Doctor of the thirteenth century spreads light on the whole age of which he was the tireless worker and true glory. The German Empire had in Albert a weapon against complete paralyzation. France prospered and grew in power under its chivalrous king, Louis IX, Albert's friend. When the papacy, after Innocent III, became enslaved to its own political schemes and alliances, thus weakening the central civil power, the Christian culture of faith and charity, of science and every kind of public utility grew strong in the colleges, the guilds and other notable institutions. It was the age of Saint Albert.

With Albert the Great the Order of Preachers comes more clearly under historical observation. Like Jerome Xavierre in 1601, so the present Master General, Martin Gillet, in his official letter to his order states that "after Saint Dominic there are not in the order greater Friars Preachers than these two (Albert and Thomas), nor sons more faithful to the ideal of their father." The learned, apostolic and zealous personality of Albert is a perfect exemplar of the Dominicans.

Their clear-minded and active founder had realized a new ideal in the West of Christendom, in establishing a *praedicatio universalis.* Although preaching had been continuous in the Church, Saint Dominic founded his order specifically to combat the heresies spreading throughout Europe, and to propagate the word of God by its intelligent exposition.

Saint Dominic is the father of all apostolic orders. He did not obtain the popularity of his great contemporary, the seraphic Saint Francis, but his intelligence, priestly character and burning zeal won him many followers. How ardent and shining was his spirit as reflected in his sons Reginald of Orleans and Jordan of Saxony! It was Jordan who won Albert, eager to labor for the salvation of souls by priestly apostolic preaching. And through Jordan the order coöperated with the universities. Under Saint Dominic the Friars went to the university to listen; they stayed there under Jordan to lecture. Thus the Dominicans came to share in the intellectual activities of the Church. Through Albert and the second generation of Friars Preachers work in the universities was joined to the original mission of the order.

The history of the Friars Preachers is brought to its right perspective among historians in the light of the great Dominican figure of Saint Albert. In the person of this new and recent saint the spiritual brightness and power of that religious institute which he professed is fittingly illustrated. Out of the thirteenth century emerge many extraordinary Friars, but only one of them obtained the name of "Great"—Saint Albert. The justice done by the papal utterance to this *figura gigantesca,* as Pius XI likes to term Albert the Great, is revealed in the brilliant accounts of his personality, activities and doctrines, importance and veneration, by scholars like Ehrle, Hertling, von Loe, Mandonnet, Grabmann, Geyer, Gilson, Wilms, Scheeben, Meersseman, Puccetti, Schwertner, Wykeham-George.

In the Bull of Canonization the Pope draws a masterly sketch of the life of Albert the Great. So active was he as scholar and friar, priest and preacher, indefatigable professor, successful peacemaker, apostolic

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legate, and bishop, that Pius XI expresses his astonishment that one man did so much and was able to do still more—to be indeed a leader in intellectual and spiritual progress. To consider Albert exclusively as a doctor does not give full comprehension of his activities, but he is notable especially for his doctrinal influence.

While the researches of the past eighty years have brought to light more and more the tremendous scope of Albert's knowledge, his canonization is an official Catholic approbation of his doctrine and his interest in all things, natural as well as revealed.

The statements of scholars like Thorndike, Rohner, Manser, Wilms and Pelster today echo the significant praises of Tolomeo of Lucca and Roger Bacon, the Franciscan Friar. There is no doubt that Albert was an extraordinarily gifted master and educator.

If he had done nothing else but detect the genius of Thomas Aquinas, his name would be celebrated forever. But he did much more. He prepared also in doctrine the scientific road for the brilliant mind of his angelic pupil. Yet to have an idea of the master's work and the disciple's perfection, one needs a clear view of the condition of learning in pre-Albertine time, and one must consider the state of dissolution into which the highest sciences have since fallen; then one is able to attest the magnificent unity and dignified construction as well as the solid basis and extensiveness of Albert's deep and penetrating learning.

Albert's name is illustrious in all branches of science. This truth cannot be minimized by certain philosophers and theologians who like to reduce the Albertine speculative importance to a mere historical background for his disciple. But Albert's wisdom was not limited to philosophy and theology. He was the standard-bearer of natural science in the West. Stadler declared that if the scientist had followed the way begun by Albert, the sciences would have avoided a detour of three centuries. Mandonnet points out the particular merits of Albert's influence on the discovery of America. Great and providential was his communication of knowledge of the ancients, especially of Aristotle, to his contemporaries. Grabmann insists that Albert's great title to fame rests on his theological work which is gigantic.

Albert's doctrinal influence was not confined to his personal research or teaching which permitted his pupils to stand on the shoulders of a giant, but it had also objective and durable qualities. The teaching of the Doctor on several questions still greatly influences many studies today and probably will not be excelled by later scientists. Francis Claudius Mayer attests his influence on medical science, Barbado on biology, Schneider on geology, and philosophers and theologians rely on his teaching on more than one point. Whereas Dom Lattin shows the genial doctrine of Albert in the speculative moral, Father Cordovani points out that Albert, for instance, splendidly treated the very questions of Mariology most studied today, and most fruitful for the Christian life, as the mediation of grace by our Blessed Lady. Garrigou-Lagrange admires Albert's sublime doctrine on the Sacrifice of the Mass. Vosté opens our eyes to the beauties and depths of Albertine exegesis, and its many chapters of imperishable freshness, vigor and elevation, born of the highest contemplation. Father Wilms in a remarkable conference, not yet published, illustrates the special importance of the theology of the *Doctor universalis*.

The neglect of the theological doctrines of Saint Albert is regrettable. Whilst there was a time when Thomistic theology was resumed, the Albertine theology was not. And so it happened that many commentators on Aquinas have written about some points already explained by Albert the Great. Saint Thomas should be studied not only *ex parte post,* by his school, but also *ex parte ante,* by the school of his master. These two Doctors form a unique pair, as they were not only master and pupil—as Plato and Aristotle—but brethren in the same order, saints and Doctors of the Church, a pair whose splendor has no comparison.

To justly appraise Albertine doctrine we should have a complete edition of the writings of Saint Albert. This edition and the revision of the texts presented under his name is being undertaken by the Albertus Magnus Institute of Cologne. This work merits the unconditional support of all interested in the history of doctrines, in the promotion of learning, the advance of science and intellectual greatness as exhibited by one of the leading minds of all time.

The personal greatness of Saint Albert whose vivid influence enlightened and strengthened those of his own time should be an inspiration today in ordinary human endeavor as well as in coöperating with God's grace. Among the moral virtues Aristotle numbers *magnanimitas* which renders men noble, generous and great. The magnanimous one is pleased to give both his personal devotion and his goods to the person or object of his choice. So magnanimity is like a splendor which adorns all qualities and activities of him who possesses it. "Magnanimity," says Saint Thomas, "seems to be the ornament of every virtue, because by it all virtues are exalted." Now, history describes Albert as a man of the richest endowments, of excellent natural gifts and acquired perfections, of physical vigor and tender sympathy of heart, of depth of moral force and brilliancy of intellectual faculties, and above all as a man whose Christian character raised his natural qualities to supernatural magnitude. Well fitted to every undertaking, and driven by his magnanimity, Albert the Great did not spare work either contemplative or active, but generously labored to fulfil the aim and task he considered important, of common use, of common help, or for progress.

Albert was indeed the *Doctor universalis,* a man of universal interests and successes culminating in most sublime effects. It is a sign of the magnanimous that "all his interests center about the common and the divine good," says Saint Thomas. By research which leads from God's footsteps in the visible world to the summits of unfathomable mysteries of the threefold

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Divinity to whom he dedicated all his love and adoration, Albert brought back the whole universe to its Creator. Albert gives a magnificent illustration of the text (Ecclesiasticus, i, 16) used as introductory words in the Bull of Canonization: "In thesauris sapientiae intellectus et scientiae religiositas." This *scientia* and this *religiositas* is flowing from his whole mind, which united profound investigations and highest speculation to the ardor of realization, or, in supernatural spheres, the *intellectus fidei* to the *affectus pietatis*.

Therefore Albert the Great is a classical or, better, a true mediaeval expression of human and Christian thoroughness, a man, a type, who shows wonderfully *den Geist des Ganzen,* which means a universal mind and attitude to the most noble aim. No one can reasonably deny the greatness, the majesty, of the moral value of Albert's life.

During the past years many moralists could not insist enough on the practice of the "little way"—heroic also of course and approved by the Church—shown by the sympathetic Little Flower, Saint Teresa of the Infant Jesus. There is also a "great way" for leaders of thought and public life, for the rich and powerful. They have to be magnanimous, generous, truly great indeed. For these the Church now proposes a model of the great way. And in a very concrete, precise and practical manner Pope Pius XI points out this way in the example of Albert and in his spiritual characteristics, indicating clearly the roots of true greatness both in intellectual and moral fields, and at the same time offering remedies for false scientific theories and lack of peace.

Pope Pius XI in his Bull, "In the Treasures of Wisdom," of December 16, 1931, perceives in Albert's life a message for us today. "Albert the Great," he says, "is just that kind of saint toward whom our age looks up, because this particular age is eagerly seeking after peace and promising itself wonderful things from the inventions of science." In our days "everyone is earnestly wishing the advancement of peace, but yet not everybody could agree on the way it is to be acquired, and many overlook the only real way, the way of justice and charity." But let them study Saint Albert's method, let them see how he, with his spirit of reconciliation and his ardor for justice, successfully solved disputes of all kinds. In working for peace Albert intended the common good, preferring a compromise between the opponent and the defendant, rather than to lean definitively to that side which was in the right.

Today the submission of science to right reason and to supernatural faith is neglected and despised. People forget God, "the Lord of all the sciences," and thus, trusting in their own powers, they fall into materialism, which leads directly to the economic evils and the depraved ways of living with which practically the whole world is infested today. Saint Albert, on the contrary, is a man of science who demonstrates that between science and faith, between truth and goodness, between sound learning and sanctity there is no contradiction but rather the most intimate connection.

The duty and obligation to promote science contains an intellectual problem as well as a social one. Albert and Thomas give us a marvellous example of how to promote science. They were the leaders of the university movement of the Scholastic age, and were also theologians. They had, therefore, the most solid standpoint for all judgment, for all criticism, for every concept and construction.

Today there is in Europe a so-called "crisis" in the universities, for in university training there is no coordination of the sciences, but too much specialized scientific research. The solution to this difficulty may be found in the origin of foundations of universities. In the beginning they were like spiritual cathedrals of true knowledge, in which reason and faith were the imperishable foundations upon which the multiform constructions of every kind of science were erected. Cardinal Newman, as well as Saint Albert the Great, recommended that a complete university should have all faculties, especially theology, because theology is not only a science but it is the leading science. Theology is eminently speculative and practical.

The gigantic capacity of Albert, his universal interest in ideas and things, the generous manner in which he spent the fruits of his study and successes—this is the model for the modern men of science. The plan and method of Saint Albert was: painstaking labor and earnest prayer for wisdom and the plenitude of science, assiduous work and courageous self-denial in the conquest of truth, generous giving of the treasures of wisdom and goodness to one's neighbor, and the confident hope of receiving for himself and for society as a whole the blessing of God.

By having been given the honor of our altars the great figure of Albertus Magnus is brought back into our lives, into our studies, into our minds, and exercises once again a most glorious and healthy influence. The solemn judgment expressed by the Church in the presentation of its newest saint and Doctor is the finest seal, the most precious testimony and the most merited glory granted to a true leader of humanity and example of Christian aims.

Michigan Boulevard, Chicago

There is a star above this street for me.
Hither I came of old
Bearing my myrrh and frankincense and gold.

Hunger and loneliness and poverty
I brought for its delight
Once in my youth upon a snowy night.

I did not follow to the inmost place
Where the Child lay asleep;
It was too splendid, the light dripped too deep.

I saw the tears upon the Virgin's face,
I gave my gifts to her,
And the night ended in a golden blur.

JESSICA POWERS.

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THE ANIMALS AT THE NATIVITY

By EDYTHE HELEN BROWNE

THE BIRTH of Christ, the most radiant event in history, is dimly outlined in the Gospel narrative. The shimmering descent of the Nativity angels which must have been a magnificent spectacle, the magic eviction of night in Judean fields, is simply recorded. Neither the ass nor the ox is mentioned in the Gospel. The two brute heads, nose by nose, lowered in awe before the Child, are indispensable to every Bethlehem tableau; yet they owe their claim as first neighbors of Christ to joint interpretation of the Hebrew prophets, Isaias and Habacuc. "The ox knoweth his Owner and the ass his Master's crib," says Isaias out of the darkness of Old Testament days. Habacuc is still more specific when he says, "In the midst of two beasts shalt Thou be found." What the Gospel has left unsaid man's imagination has supplied. To assume that at such a major mystery as the Incarnation brute creation must have reacted to the presence of Divinity is a legitimate flight of imagination.

It is almost certain that the body of the ass and the strong breath of the ox yielded warmth to the Infant. That the ass, marked with a longitudinal dorsal streak of grey-black and a transverse streak across the shoulders outlining a perfect cross, should be present at this Birth that begot the sorrows of Calvary, is part of the strange pattern of circumstance. Continual reference to the ox and ass occurs in Testament stories, from the snack of counsel in Leviticus, "If thou meet thy enemy's ass or his ox going astray thou shalt surely bring it back to him again," to the elucidation of parable, as in the story of the ass in a pit, to the fine historical profile of Christ riding into Jerusalem on the back of an ass. Saint Francis of Assisi, recommending extra feedings for the asses and oxen on Christmas Eve, "for reverence of the Son of God, Whom on such a night the most Blessed Virgin Mary did lay down in the stall betwixt the ox and the ass," must have believed that these beasts comforted the Infant Christ. Van Dyke, in a lovely "Nativity," stresses the amiability of the sullen ox by introducing an especially huge and grievous-looking one in kindly, clumsy posture before the Baby. In all Nativities the ass and ox are always the two soft, snubby noses tipped with heavenly radiance emanating from the Child Saviour. The two brute companions enter into the rhyme and rhythm of Christmas poetry, part of the merry make-up of carols, and in a French noël occurs the line, "The cattle are lowing, the Baby awakes," suggesting delicate intimacy between the Child and the animals.

If shepherds visited the cave, the lamb was the Child's first plaything. Hastening to obey the angel directing them to the hallowed spot, and the Gospel records, "They came in haste," the shepherds must have gathered the weaklings of their flock in their arms and scrambled across the hillside; so the tender lambs of Judea thus first beheld the Lamb of God. A fragment from the poem, "Neighbors of the Christ Child," by Nora Archibald Smith, eliminates lambs from the interior scene:

> Out in the fields, beneath the stars,
> The young lambs sleeping lay,
> And dreamed that in the manger slept
> Another white as they.

That the lamb was probably caressed by the Child is suggested in Lorenzo Lotto's painting, "The Adoration of the Shepherds," in the Martinengo Collection in Brescia. The dimpled hands fondle the soft face of the animal while an anxious shepherd holds it in check. A lamb lies on the ground in another "Adoration" by the Spanish painter, Joseph De Ribera, but as its tiny feet are tied it is recognized as an innocent lamb of sacrifice, gift of the sheperds. The shepherd dog, that breed of kindly collie with ear keen for the bleat of sheep, might have also followed his master into the radiant cave as do the dogs in Lerolle's masterpiece, "The Arrival of the Shepherds." Unlike the forward, eager pose of the herdsmen in most treatments of the Nativity, the act of adoration by Lerolle's shepherd group is a withdrawal, in awe and humility, from the golden oval of the chief scene into the shadows of the cave.

Three colossal camels—Wallace in "Ben Hur" says they were extraordinarily huge and cloudy white—worshiped the Messiah Whose curious Star had guided their masters to Bethlehem, not in the vague, brute manner of other animals, but in the formal posture of prayer, kneeling, with great humps lowered and tube neck seemingly curving out of the earth. The camel is the only animal taught to kneel at a sign from its driver. The Magi, after offering pouches of gold and myrrh and thurible of white-flaming frankincense, most likely signalled their beasts to obeisance. These camels had knelt before to resist sanded desert winds but never had the moment been so richly significant. In the Antwerp Royal Museum hangs a large canvas by Rubens, "The Adoration of the Magi." Only two camels appear and they are not benign creatures but moody beasts of haughty silhouette, peering arrogantly within the stable, doubting their masters' judgment in adoring a pauper Babe.

Thoroughbred horses, clean-cut animals of arched heads and dashing step, might have shared honors with the camels in transporting that glittering Eastern retinue arriving to worship at Bethlehem shrine. On their journey the Magi presumably met kinsmen who joined them on Eastern steeds, superior specimens of the horse, gayly curtained in velvet with silver bits and

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rosettes. The little Host must have wearied at sight of the processional splendor, although Gentile da Fabriano in an "Adoration" altar-piece, now in the Academy, Florence, thronged with fair white horses, represents the Saviour as smilingly alert, blessing a Magi prostrate among the ripples of his robe. An ivory in the British Museum is a miniature dramatization of an incident during the reception of the Kings. In realistic sculpture a man lashes three restive horses into docility and courtesy before the Infant King. In Titian's "Adoration of the Kings," now in a private collection in this country, one spirited horse with the urge to gallop in every muscle, is a subdued creature before the Mother and Babe, inclining his silky head as in adoration.

The dove is admitted into the animal guard of honor surrounding the Cradle because this tender-coated bird, flying in familiar course around Bethlehem, possibly fluttered down among the eaves of the "courtly stable." Painters have been unfair to the Nativity dove. Rarely do they allow it natural attitude of repose and unadorned form, charging the scene with its symbolism rather than its real presence. The colorist shingles its fan-shaped wings with gold, the imaginative painter suspends it on a tassel of light, another poises it in the beamy pathway of the Star, its body topheavy in descent. Hence the dove is an arabesque, an ornamentation in the Nativity scene, rather than the living tremor of wings quieted by the Virgin's hand.

In an English broadside, dated 1631, now in the collection of the Society of Antiquaries in London, three noisy beaks declare the news: a cock crows, "Christus natus est" (Christ is born); a raven asks, "Quando?" (When?); a crow answers, "Hac nocte" (This night); an ox queries, "Ubi?" (Where?); and a lamb bleats "Bethlehem!" Of those paintings in which the cock is introduced in humility, without his strut and with his comb drooping, "The Adoration of the Shepherds," by P. A. J. Dagnan-Bouveret, is loveliest, particularly for its soft blur portraiture. Furtively glancing at the Infant, wondering at the propriety of his offering beside the golden gifts of the Magi, a shepherd holds the cock loosely in his hands. To fit into the classic cadence of lines in "Hamlet," Shakespeare substitutes the mellifluous "bird of dawning" for the abrupt "cock":

> Some say that ever 'gainst that season comes
> Wherein Our Saviour's birth is celebrated,
> The bird of dawning singeth all night long.

This strategy of the cock, transforming his cackle into melody and night into miraculous dawning, introduces the phenomena of behavior among the animals on the first Christmas. That strange powers overcame them is within the bounds of the marvelous governing that holy night; greater marvel it would be had brute creation gone unmarked by the touch of Christmas miracle.

Belief has persisted that the ox and ass were gifted with speech at the sight of the tiny swaddled form, lilied with angel wings, in the golden straw of their manger. If the crippled tongues of beasts were empowered, undoubtedly their new voices rose in soft "Glorias!" In "The Adoration of the Kings," by Hugo Van der Goes, the ass stands aloof presumably in the act of braying; but closer inspection reveals that the artist gives odd formation to the tongue, rather more curled than the flattened layer, which might be turning meaningless braying into the eloquent "Christ is born!" Borrowing from another season, Richard Crashaw's poem, "Upon the Ass that Bore Our Saviour," has singular bearings on the Christmas subject of animal speech. The poet addresses the Paschal ass, honored by the Person of Christ; the last lines support the animals' right to speech at the Nativity:

> Hath only anger an omnipotence in eloquence?
> Within the lips of love and joy doth dwell no miracle?
> Why else had Balaam's ass a tongue to chide his master's pride?
> And thou, heaven-burdened beast, hast ne'er a word to praise thy Lord?
> That he should find a tongue and vocal thunder, was a great wonder;
> But O, methinks 'tis a far greater one that thou find'st none.

In many countries gorged sacks of grain stand bulging in stall and stable for the animals whose sole realization of the feast is an overflowing feeding-box. In Czechoslovakia the beasts enjoy a meal of wheat, and in Sweden the curried viands and the ale with the most brilliant sparkle are apportioned to the cattle. In England the ox is esteemed above the ass in the custom of wassailing or honoring him with a toast.

To kneel is man's impulse of piety; among the acts of a wondrous night, when it is easy to believe that miraculous speech humanized animals, it is but a parallel trend of thought that envisions them kneeling in awkward adoration, hairy knuckles tight under their stomachs, much as the Italian sculptor, Rossellino, has modeled them in his Tabernacle group of the Nativity, now in the Metropolitan Museum of Art, New York. Crick, the Wessex dairyman, of Thomas Hardy's "Tess of the d'Urbervilles," a characterization completely individual, lubricant with real life, tells the incident of the bull halting in his chase of a fiddler to kneel when the fiddler played a Nativity hymn. In Hardy's "The Oxen" belief in the kneeling beasts has been disturbed by the same probing that construes their kneeling as a natural posture before rising. Yet the beauty of a once perfect faith lingers:

> Christmas Eve and twelve of the clock
> "Now they are all on their knees,"
> An elder said as we sat in a flock
> By the embers in hearthside ease.
>
> We pictured the meek, mild creatures where
> They dwelt in their strawy pen,
> Nor did it occur to one of us there
> To doubt they were kneeling then.

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So fair a fancy few would weave
In these years; yet I feel,
If someone said on Christmas Eve,
"Come, see the oxen kneel,

In the lonely barton by yonder coomb
Our childhood used to know,"
I should go with him in the gloom,
Hoping it might be so.

Howison, in his graceful "Sketches of Upper Canada," says the Indian steals through the moonlight silver woods on Christmas Eve to watch the deer kneel.

Alexander Pope in "Messiah" anticipates the inversion of animal nature:

The smiling Infant in his hand shall take
The crested basilisk and speckled snake—
Pleased, the green luster of the scales survey,
And with their forked tongue shall innocently play.

"Peace!" pronounced by angel lips was not merely a flourish of voices in the midnight sky but a transforming power, pacifying the malicious nature in animals. After the flashing apparition of the angels, instead of straying, the sheep walked disciplined, in neat procession—so runs a bit of folk-lore. From Longfellow's "Christmas Carol" one learns how peace influenced other animals that night:

The lion fed beside the tender lamb,
And with the kid,
To pastime led,
The spotted leopard fed;
In peace the calf and bear
The wolf and lamb reposed together there.

Industrious insect life and giddy bird life departed from routine to honor the Saviour. Out of tradition comes the story that hibernating bees awoke in the Gothic choir of their hives to sing canticles. Father Finn, in his "Carol of the Birds," adds poetry and melody to the pleasing picture of gay wings leaving the woods to fly upon Bethlehem:

"Tell us, ye birds, why come ye here,
Into this stable, poor and drear?"
"Hastening, we seek the new-born King,
And all our sweetest music bring."

What more magnificent tribute to Christ's Birth than that dumb creatures should share in its glory!

HOW TO GET A CATHOLIC CENSUS

By J. ELLIOT ROSS

KNOWING that the population figures in "The Official Catholic Directory" had often been impugned—and, indeed, having done some of the impugning myself—I suggested about a year ago in THE COMMONWEAL that we might use instead the population calculated from the number of deaths reported in the "Directory." On the basis of these figures, it was shown that we must have lost about half a million born Catholics in the preceding year.

This suggestion aroused considerable discussion, which unfortunately at one time became quite personal. Considerations quite foreign to a statistical inquiry were introduced. And I failed to note any constructive suggestion as to how we could get an accurate Catholic census. So at the risk of further criticism, I am going to make a sugestion along this line. But before bringing forward this other proposal, I wish to review briefly what happened to my former suggestion.

First of all, let me put my line of thought in the simplest possible terms. It is perfectly obvious that the death rate per thousand is calculated by dividing the population into the number of deaths, and pointing off properly. But the process can be reversed. Given the number of deaths and the death rate, one can calculate the population by multiplying the deaths by the number of times the death rate goes into one thousand.

As a matter of fact, we have given in "The Official Catholic Directory" the number of deaths for certain dioceses. Assuming that the death rate for the Catholic population is the same as for the general population, 12, we multiply the number of deaths by 83.33. To keep the problem very simple, let us assume that doing this for the figures in the 1930 "Directory" gives a population of 10,025,000; and doing it for the figures in the 1931 "Directory" gives a population of 10,000,000. At the same time, let us further assume that the number of births reported by these same dioceses exceeded the number of deaths by 175,000. It would be clear, I think, that these dioceses would have lost 200,000.

Now, if these dioceses are a fair sample of the whole, then what happened in them happened proportionately in all the dioceses of the country. Consequently, if the Catholic population were 20,000,000 (which is the figure reported by the "Directory"), or 25,000,000 (as claimed by some, of whom I was once one), then the total loss would be 400,000 or 500,000 as the case might be.

Perhaps this line of thought was not perfectly clear in the original article, for some persons vigorously criticized the population figures in the "Directory" as if they were an essential basis for my conclusion. So it may be well to point out that my method as just outlined eliminates the use of the population figures in the "Directory," and that consequently all criticism of such figures is entirely irrelevant. The "Directory" population may be too low. But it should be remembered that the higher we estimate the Catholic population to have been in 1929, the greater would be the loss on the basis of my calculations.

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Two distinct things are involved in this line of thought: one is the figures for births and deaths given in "The Official Catholic Directory"; the other is the method by which I calculated the Catholic population from the deaths. Both the figures and the method were subjected to criticism.

Dr. Edwin O'Hara, professor of political economy in the Catholic University, contended that the Catholic death rate would probably be higher than that of the general population. But any reasonable allowance in this direction would still leave a very large leakage. In the simple statement of the problem above, the excess of births over deaths would remain the same, and the difference of 25,000 between the two populations would be reduced somewhat, while the populations were also reduced. On the other hand, with a smaller population for these dioceses, they might form a smaller proportion of the total Catholic population, and so the leakage shown in them would have to be multiplied by a larger figure to get the total leakage.

Another critic objected that I was guilty of the fallacy of a four-term syllogism because I was really using two populations: one implied by the deaths and the second by the births. The population represented by the births would be larger than the actual Catholic population, since some very lax Catholics have their children baptized although they never again darken a church door. There is sufficient validity to this objection to introduce a percentage of error into the calculation. But I do not think that the error is very large —certainly not large enough to make a difference of 400,000. For by the same token, many lax Catholics turn to the Church in their last moments and receive a Catholic burial, although they would never have been counted in a Catholic census. One group balances the other, and so the error is neutralized.

Finally, a critic of Father O'Brien's paper based on my calculations wrote: "If I should on the other hand choose 432,000 as the number of deaths and 36,000,000 as the Catholic population, again the rate is found to be 12; and another pair of statistics is proved to be correct! In other words, Father O'Brien's logic leads to the absurd conclusion that any pair of statistics that stand to each other in the relation of 1 to 84 will give correctly the number of Catholic deaths and the Catholic population; and there is an infinite series of such pairs of figures!"

Father O'Brien's article is not at hand just now, but my recollection is that he said nothing to justify this criticism. Certainly anyone who reads over the statement of my line of thought, given just above, will see that the critic does not correctly represent it. I assumed that the general death rate applied to Catholics, and then took the figures for deaths given in "The Official Catholic Directory." As there is just one such figure for deaths, so there is just one population figure standing in relation to it of 1 to 84. Instead of an infinite number of pairs of figures, there is only one pair of figures.

Every crow thinks its own the blackest, and the intellectual parent of an idea is likely to be prejudiced in its favor. Perhaps, then, I am merely blinded in thinking that my method has come through the mill of criticism pretty successfully. Yet I should be less than frank if I did not say that some of the criticisms seemed to me unjustified, and the rest would only require an adjustment that would leave the main conclusion practically untouched.

But of course the best statistical method fails, if the material with which it is worked is untrustworthy, and there was considerable criticism of the data for births and deaths given by the "Directory." It was shown quite conclusively that some of the dioceses reporting deaths in 1930 and 1931 were not to be relied upon. And apparently it was implied that because these dioceses were evidently inaccurate, therefore the figures of other dioceses showing no such evidence of inaccuracy were to be rejected. But there seems to me to be a logical hiatus here. If the dioceses showing inaccuracies formed a random sample of the whole—if they had been, for instance, the first picked out of a hat containing the names of all the dioceses—there might be some justification for the conclusion that all the dioceses suffered from the same defect. But they were not a random sample. On the contrary, they were carefully selected just because they showed evidence of inaccuracy. All the dioceses were examined for this same evidence, but only about one-fifth of the dioceses showed such evidence.

Perhaps a homely example will make clear what I mean. If I put a hundred nuts in a hat, and the first twenty I pick have a worm hole, I may conclude that there is no use examining the rest. But if I spread them out on a table, examine each one, and find that twenty have worm holes, while the others are apparently good, am I justified in concluding that nevertheless the other eighty are bad?

There is another way by which obvious defects in a few dioceses might justify us in concluding that all dioceses were unreliable, and that is by discovering a defect that was essential to the method of gathering the statistics. This has been done, I think, in regard to the population figures, where the difficulty or impossibility of making a census is some excuse for repeating mere estimates, and where there is no generally accepted definition of a Catholic. But these considerations do not apply to births and deaths, for here we are dealing with a small, easily counted number of something perfectly definite. A person was either baptized or not baptized, either received a Catholic burial or did not.

As far as births and deaths are concerned, I do not see that the method of gathering the statistics can be much improved. Canon law requires every pastor to keep a record of baptisms and deaths. I have no reason to suspect that very many pastors disregard this obligation. And although, as was pointed out, there is no specific obligation under canon law for a pastor

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to report such baptisms and deaths to his bishop, there is a general obligation flowing from the obedience a priest owes to his bishop, to say nothing of the fundamental obligation of truthfulness. I have no reason to believe that very many pastors deliberately report false figures for deaths and baptisms. If pastors simply report nothing to the bishop in regard to baptisms and deaths, then we have a random sample of parishes instead of dioceses.

Naturally, the chancellors could fail in their part of the work. And I suppose that is why certain dioceses are evidently inaccurate in regard to baptisms and deaths. But each chancellor is independent of every other chancellor. Because chancellors A, B, C are inaccurate, I have no right to conclude that Chancellors X, Y, Z are also inaccurate, unless there is a common defect in collecting the figures. Suppose that an examination of the vital statistics of forty-eight states indicated that ten of them were evidently inaccurate, while the rest on their face seemed all right. I do not think I could reasonably conclude that the other thirty-eight were inaccurate, unless I could show that the same defect in the method of collecting data that vitiated the statistics for ten states applied also to the thirty-eight.

My own opinion, therefore, is that some of the dioceses probably report deaths and baptisms with fair accuracy, and that the method I suggested for calculating gain or loss from them may be legitimately applied. At the same time, however, I acknowledge that those wishing to reject those figures have a fairly plausible case. Moreover, even if no one questioned these mortality statistics, my method would not be an ideal way of arriving at a conclusion regarding leakage. In the first place, only about half of the dioceses report births and deaths; and even if we had the births and deaths accurately reported, so many other considerations enter in—the death rate, mixed marriages, immigration, emigration—that it is highly desirable to calculate Catholic gain or loss in some other way.

The most desirable thing would be for the bishops to make a complete census. But there are very serious difficulties in the way of such a census, and I see no prospect of their being overcome. So at the risk of considerable criticism, I have the temerity to suggest another way of enumerating Catholics—that the regular federal decennial census should include a question or questions about religious affiliation. If I remember correctly, such a question was at one time included. And I believe that some other countries find it fairly satisfactory to enumerate religious affiliation in connection with a population census.

Perhaps someone will object that we already have a Federal Census of Religious published every ten years about midway between the regular population census, namely in 1906, 1916, 1926. But the obvious answer is that the Catholic figures for this Federal "Census" of Religions are collected in the same way as for "The Official Catholic Directory." The bishops furnish the figures to the government, and so—with the exception perhaps of a few dioceses—it is not a census at all. If the population figures of the "Directory" are discredited, then the figures of the Federal Census of Religions are discredited. One has as much or as little authority as the other.

An objection of more weight is that something of the same difficulty of definition applies to a federal census as to a pastoral census. How can we frame a written question to go on the census sheet that will give us the number of Catholics with reasonable accuracy? Certainly, we must not pry too much into the private life of individuals. It would be impertinent for the federal government to ask John Jones if he has made his Easter duty or rents a pew. Our definition of "Catholic" must be broad enough to be answered through asking a fairly general question.

Evidently, too, the question has to fit all cases and all religions. The federal government is not going to make a census of Catholics only. Consequently, I do not think that the question or questions could really be formulated without some quasi-official consultation by the census authorities with the various religious bodies in this country. For instance, the question, "To what church, if any, do you belong?" would mean something different for Methodists from what it means to Catholics. Again, in enumerating infants, Catholic parents would specify them as Catholics, whereas many Protestant parents would not call their infants Protestants.

But I do not think that this difficulty is insuperable. And I suggest, although with some misgivings, three possible questions: 1. What religion do you profess? 2. Of what church, if any, are you a member? 3. Are your children being brought up in any church?

The question, "What religion do you profess?" is considerably broader than the second question, "Of what church, if any, are you a member?" A large number of persons who never, or very rarely, go to church would nevertheless call themselves Catholics or Protestants or Jews. And it would be a good thing to know this division of the population. On the second question, perhaps more persons who are lax Catholics would call themselves church members than would lax Protestants or Jews. But an absolutely perfect and all-satisfying enumeration is impossible. Half a loaf is better than none at all. And the information we could get in this way would be worth at any rate far more than what we have now. It seems to me undignified—to say nothing more—to publish time after time statistics purporting to be official, and then whenever anyone draws a conclusion from them to retort that the conclusion is worthless because the statistics are unreliable.

The addition of these suggested questions to the regular decennial census would not add materially to its cost. And the elimination of the Federal Census of Religions would save a considerable sum. In this era of retrenchment, that, too, might be a considera-

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tion. In all probability, if the National Catholic Welfare Conference, the Federal Council of Churches and the Conference of Jewish Rabbis made the request that a question about religious affiliation should be added to the regular census, the federal government would probably be glad to substitute this for the so-called "Census of Religions." It would not be surprising, indeed, if the federal government took the initiative, to the extent of abandoning this Census of Religions. I can imagine a sharp-tongued congressman who has read all the hard things said about the "unbelievable untrustworthiness" of the Catholic figures, giving a Catholic official some very uncomfortable minutes while he questioned him on the advisability of the federal government continuing to spend money publishing figures that were so unreliable.

Of course, under this plan we should have to wait until 1940 to know the Catholic population; and we should have to wait until 1950 to know if we are advancing at a reasonable rate. But if we do not adopt this plan it seems probable that we shall have to wait much longer than eight or eighteen years before we have any information that will be generally accepted as reliable.

Bethlehem Listened

And Mary said,

My heart, my soul have magnified the Lord:
  Tonight asleep upon my breast is God.
What miracle to see the Incarnate Word
  Complete through me the work of Aaron's rod!

The Shepherd said,

My eyes have seen the fringe of heavenly light
  And heard the song which sounds about the King,
My feet have found the way here in the night;
  I am a witness to a wondrous thing.

And Joseph said,

How can it be that this is done to me,
  That I, a carpenter, poor artizan,
Am chosen now as guard and watch to see
  The prophecies fulfilled in Son of Man?

The Magi said,

The Power that moves the stars has come to earth,
  The Mystery of Mysteries lies here,
The heavens are moved and sing in holy mirth,
  An epoch closes with this dying year.

And I shall say,

O Mary, Joseph, Shepherd mild
  And Magi wise who this night pass
To leave your gifts with Mary's Child,
  Bless all I love in my Christ Mass.

JOHN MEEHAN.

LITERARY PROVINCIALISM

By SEAN O'FAOLAIN

PROVINCIAL being one of those words which with the passage of time have acquired fresh connotations—in this case, quite unjustly, pejorative connotations—it is impossible to use it now without some attempt at a fresh definition.

First of all, it implies the metropolitan point of view; the provincial is judged and judges himself, if he ever does, not by his own standards but by those of the big city to which he looks for guidance and approval. It is not an independent point of view but it is an inevitable one. The chief result in literature is that the provincial, because he is a Janus, is in his most unhappy state incapable of making a true criticism of his own life or the life of anybody else; he is too self-conscious, and timid and restricted in almost all his mental activities.

Those who have had experience of this type of mind may be surprised at the words "timid" and "self-conscious," since nobody can be so aggressive and self-assured as, for example, the provincial critic, at whose hands every writer must at some time or other have suffered anathema. There is no contradiction however.

A man's aggressiveness in defending everything familiar—such as a local point of view or local standards—goes well with his timidity in judging anything new. But remove him from his familiars and one finds that he who is at first timid and self-conscious in the presence of all that is new and strange, becomes once again as aggressive and self-assured as ever. Among metropolitans there are many provincials, and some provincials are incurable.

Yet there are many virtues in provincial life, if the provincial could only see them. There is a rawness and vitality and humanity which is missing in the more sophisticated urban center. There is more fun if there is less humor. There is more color if there is less drama, and what drama there is burns the brighter because of its rareness. I have known idealists in the towns and villages of Ireland who have spent, or are spending, their lives trying to persuade their fellow townsmen to be satisfied with and develop their own virtues independent of the cities. It is a vain task, for big centers are entitled to lead.

So much for what I mean by provincialism. It is in this atmosphere, strange and unsympathetic and uncritical in any good sense, that most Irish literature is written. Dr. Walter Starkie recently revealed to a meeting of the Irish Literary Society that much of the made-to-formula peasant drama presented to the Abbey readers is sent in by what appear to be Protestant Anglo-Irish landed gentlefolk; in other words, the ladies and gentlemen of the big house have at last discovered rural Ireland via the Dublin theatre, which is an excellent example of the workings of the Janus mind.

It is obvious, therefore, that an original mind writing in this provincial atmosphere labors under great disabilities. The lack of valuable criticism is as devastating as a locust. There is a total lack of interest for the work of the young writer and he finds no outer stimulus whatever. *Cor ne edito!* There were times when Charlotte Brontë almost ate into her own heart daily; and she was fortunate and happy in her two sisters. Hawthorne slept lazily for year after year in the heavy air of Salem.

Worse than all these things the Irishman knows that he is writing for a mere handful of his own people, while his main public is at a distance from him and a stranger. He discovers for that main public an unfamiliar beauty, illuminates for it an

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unfamiliar scene, writes in a language which it must find in many ways unusual, and as if to stress all the more this duality, this antinomy, draws part of his inspiration from one literature, part from another—though the main part must naturally come from English literature of which he is bastard progeny without hope of posterity. His only consolation is that it is all very difficult and leaves no room for the third-rate artist. He will move at least in a good company.

The obverse of the picture shows the mass of Irish writers finding their standards in the whole of European literature and ignoring the merely temporary fashions because they do not know them and are not called on to supply them. There is, in brief, an urge to turn the parochial into the universal.

Under such circumstances it is natural that the Irish writer, ignored or misunderstood at home, should gravitate away from his own people—often in bitterness and disgust—even though he knows at the same time that all his interests and sympathies are forever anchored deeply and firmly in their lives. One recalls how terrified Charlotte Brontë was lest Haworth should discover who wrote of it so lovingly under the name of Currer Bell. This revulsion-attraction complex has had a profound effect on Irish literature. It encouraged the Celtic mist—a release from the cruder realities of Irish life. It produced an excellent satirical comedy which the Irish public never took seriously, though when they occasionally thought it went too far, as in the case of Synge and O'Casey, they promptly battered the actors and reviled the authors. The prose-writers, who have been in the main realists, it would accept under no terms, and as a result the prose men are almost without exception in exile—to name a few, O'Flaherty, Moore, O'Leary, Boyd, O'Riordan, Strong, Miss O'Brien, Joyce. Only those writers who have idealized Irish life, or whose orbit of interest is limited, or who treat of Irish life idyllically by a gentle process of tactful omission, are really happy and at rest at home—e.g., De Blacam, Corkery, Hogan, Miss Smithson, Miss Somerville.

It is therefore cruelly unjust and superficial to call these exiles "expatriates who are exploiting Ireland for gold" as they have been recently called in Ireland. I confess the phrase moves me to deep anger when I think of the young, half-ragged Yeats dashing back and forth between London and Sligo, of Colum now perpetually wandering between New York and Dublin, O'Flaherty never able to write without a visit to Ireland, of Frank Higgins or Lyle Donaghy literally half starving in Bloomsbury attics, of Sean O'Casey silent now in exile for three years, and all of us living on English hospitality because the Irish public, ungrateful as well as graceless, self-satisfied and aggressive in its priggishness, would rather kill off its writers than encourage and, if necessary, bear with them until they are certain in their craft and outlook.

It does not really matter much where a writer lives. It is not the physical but the spiritual removal that is dangerous, for that is bound to produce odd and not always good results. It is weariness of the provincial rabble—I use Joyce's word—that has driven George Moore to write beautifully of mediaeval Europe when he had begun to write beautifully of Ireland; the loss is there merely national. But it is exile also, it seems to me, that has set Joyce thinking and writing esoterically, and that has caused O'Flaherty, at times, to write melodramatically. While it is that native provincialism gripping those who have remained at home which has produced the sentimentalism of the happy patriates.

O Liberty, I might well conclude, how many crimes have been committed in thy name!

THE SCREEN

By RICHARD DANA SKINNER

The Sign of the Cross

HAVING given us in times past the "Ten Commandments" and the "King of Kings," Cecil de Mille does not hesitate in the least to tackle "The Sign of the Cross," that play of the persecution of the Christians under Nero. This is, we must suppose, just one more step in the education of the American public in matters spiritual through the eye-glasses of Hollywood. For the most part, the "spiritual" education consists in presenting the most highly colored picture possible of Roman orgies. So far as I am concerned, "The Sign of the Cross" is just about the last straw in the burden of incredible hypocrisy which Hollywood has unloaded upon us in the last decade.

It is both unjust and uncharitable to ascribe motives to people. Let me make it clear, therefore, that I am not talking about intentional and deliberate hypocrisy. I have no way of knowing Mr. de Mille's intentions. But there is another kind of hypocrisy which is just as bad in its effects as the intentional variety, and that is the stupid and self-deceiving kind, the kind that springs from a distorted and bloated mind which has long since become incapable of discriminating between honesty and sham, between reverence and the exploitation of other people's reverence. It is that kind of hypocrisy with which "The Sign of the Cross" fairly reeks.

The point is that you could build up a most pious and virtuous case for the whole story—for exhibiting the conflict between Christian simplicity and purity and the debaucheries of the Rome of Nero. But the common-sense test of the matter lies in the emphasis placed upon one side or the other. And that is precisely where Hollywood has indulged in a Roman holiday all its own, in showing at great length and in great detail not alone the sensuality of a degenerate Rome but also its monstrous sadism and cruelty.

Let me cite a few examples of this. The picture shows the attempted seduction of a young Christian girl at a Roman banquet, including the vain efforts of a notorious dancer to arouse her by a caressing dance "of the naked moon." The picture shows not only the martyrdom of the Christians in the arena, but gives an entire program, including the death struggles of the gladiators, a fight between Roman amazons and African pigmies, in which one of the amazons spits a pigmy on her sword and carries him triumphantly before Nero, the placing of a naked woman at the stake to be attacked by a gorilla, and countless other episodes of similar sadistic character. It dwells at great pictorial length on Nero's wife in her bath of milk—for no reason that has anything whatever to do with the plot.

All of this, of course, is "old stuff," the regular formula, that is, for pretending to expose vice and wickedness, and making the exposure the excuse for pictorial indulgence in various forms of eroticism and sadism. Because of the very realism of the motion pictures, the modern audience is treated to nearly every sensation that the Roman audiences themselves experienced, and all in the name of a play supposed to exalt the heroism of the Christian martyrs! That is where the intolerable hypocrisy comes in—the unbelievable profanation of a sacred theme as a vehicle for the fresh purveying of a filth and a degradation that the civilized world vomited forth nearly two thousand years ago.

Against this degenerate and diseased background, there is a feeble effort to portray the austere simplicity of the life of the early Christians. The effort is feeble in two respects—first, in

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the time devoted to it, and secondly, in the motivation of their actions. Their faith has little to distinguish it from the monotheism of the Jews. There are some references to a sort of diluted Christ as "the Master"—but nothing to indicate that, to the minds of the Christians themselves, He was more than a human teacher of beautiful ethics and brotherly love. All in all, this play is a nauseating exhibition of the commercializing of public reverence in the interests of a modern revival of the very evils that made later Rome an emetic for the conscience of mankind. The truth about this and every other similar production should be shouted loudly and unceasingly until this particular stench is removed from the American scene. Downright filth should take its chances honestly with the public mind, but hypocritical filth and sadism are infamies to be wiped out. (At the Rialto Theatre.)

Maedchen in Uniform

MY SECOND foray of the week into the cinema world was somewhat less distressing than my experience with "The Sign of the Cross." "Maedchen in Uniform," which was originally a play, has been brought to this country as the latest German film importation, assisted by English running subtitles. It is a sincere effort to portray some of the emotional dangers engendered by the oversevere discipline in a Prussian boarding-school for the daughters of German officers.

The play merits the criticism, perhaps, that it lays too great an emphasis upon problems which are as much those of adolescence as of any one boarding-school system. Little Manuela von Meinhardis, whose mother is dead, comes into the vast monotony and rigid discipline of the school at an age for dangerous attachments and emotional hysteria. Her hero worship of Fraulein von Bernburg, one of the teachers, is complicated by the starvation of her soul for mothering and affection. It turns into an attachment of deep emotional import to her, a common garden "crush," if you will, enhanced by her lack of any other human being on whom to shower her mounting tide of emotions.

Whatever psychologists might attempt to read into the situation, it is certain that the film story stops far short of anything more than the serious problem of repressed emotions. The question is whether that problem offers sufficient dramatic material for a play, once you recognize that it is a problem quite apart from the accidental conditions at the particular school selected.

Undoubtedly there are serious difficulties still to be overcome in our educational systems. No mere rule or system can supplant the need for human intuition in making the system effective and helpful. Nor can the best devised school system prevent the mental conditioning of pupils in their earlier home environment. The Manuela of this story was emotionally starved before entering the school. She was in no condition to understand herself or her environment. She might have had a similar experience at almost any school, reacting quite as much from her motherless early life as from any immediate severity in the school itself. In other words, the problem which the play centers about is not created by the school itself, or, at least, not entirely so, and to that extent the school and its system are not real protagonists in the ensuing drama. The acting is excellent, the photography well imagined but not always well executed, and the sequences are well contrasted. But it is not a play to stir great enthusiasm or to raise any new or genuinely interesting problem. It is not to be compared with Dickens's crusading stories of English schools. (At the Forty-fourth Street Theatre.)

ELEKTRA

By GRENVILLE VERNON

WHEN Richard Strauss's "Elektra" was first given in America it caused consternation among most who heard it and outrage among the rest. But that was long ago in a less troubled world, for the date was February 1, 1910. It was Oscar Hammerstein who brought it to us, and it was Margarete Mazarin who sang the title part. Much water has flowed under the bridges since then, carrying away many prejudices, and when last week the Metropolitan Opera Company at last placed "Elektra" in its repertory, it seemed a very different work. American music lovers have listened to innumerable symphonic compositions which employed the same discords that so insulted our ears in the days of our musical innocence, with the result that "Elektra" today seems almost in the main stream of music. Of course the music is still modern, in the sense that it clothes a version of the Greek tragedy which emphasizes the neurasthenic side of the tragedy of Sophocles. The balance so beloved by the Athenians is not in the libretto of Hugo von Hofmannsthal, and it is not in the music of Strauss. Yet today we realize that neither the libretto nor the music is without its nobility of spirit, and the music has certainly passages of true lyric beauty.

The production which Signor Gatti-Casazza has given it makes "Elektra" one of the most completely satisfying things the Metropolitan has offered in recent years, and abundantly justified the enthusiasm of the audience. Especially fine was the conducting of Mr. Bodanzky. His was a reading beautifully articulated, yet informed with a sweeping sense of power. Gertrude Kappel was the Elektra, and if her impersonation lacked the neurasthenic force of Mme. Mazarin's, it had a dignity and line which was almost Greek. Vocally too she was admirable, singing the often practically unsingable music with rare effect. Karin Branzell as Klytemnestra was perhaps the most completely satisfying of the singers both vocally and dramatically. Never had her voice sounded richer or more powerful. Friedrich Schorr was a resonant voiced Orestes, and though Goeta Ljungberg was a little overweighted by the music of Chrysothemis she made it an appealing figure. The Aegisthus was in the hands of Mr. Laubenthal. Mr. Laubenthal is a German tenor, and a typical one. He rarely is an unalloyed delight. The scenic clothing of the opera was powerfully somber, and quite in keeping with the music and the story. All in all it was a memorable afternoon, and such afternoons, or evenings, are not so common as to be neglected. "Elektra" will undoubtedly be one of the popular successes of the season.

To a Mountain Climber

I have foregone the mountains; never more
Shall I behold their summits crowned with snow,
Their silent crags in shadow; never know
Again their rocky cliffs where torrents roar
In turbulent disquietude and pour
Their silver into dark ravines below;
I have foregone them—I shall never go
To look on them by starlight now: wherefore
You could not even guess what shimmering peaks
And shadowy slopes I view; what dark ravine
Is mine to traverse; or from what fresh rills
I drink at dawn; what echo round me speaks;
What overhanging cliffs I pass between
To the Desire of the eternal hills.

SISTER MARY OF THE VISITATION.

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COMMUNICATIONS

THE CATHOLIC PRESS

Boston, Mass.

TO the Editor: Pope Pius for some time now has been extolling the Catholic press. And it has certainly been justified. In spite of the fact that in the Catholic press you will find bits of wisdom and words of advice which are nearly two thousand years old, the response is far from what it should be.

Catholic magazines, with very few exceptions, have always been obtainable only by subscriptions. Whether it be a mission magazine or not, it holds a special appeal to each individual. One likes the pictures of the mission fields, another the literary gems and so forth.

The depression of the last three years has played havoc with magazines obtained by subscriptions. The hard times forced many to let their renewals hold over for a while, and finally they lost contact altogether. To whom is the loss greater, the reader or the editor? Time alone will tell.

The remedy for this distressing situation lies in the hands of the Catholic laity. With 20,000,000 of them in this country of ours, there is no reason why Catholic periodicals should not be in a flourishing condition instead of just holding on.

Many are unkind enough to compare Catholic magazines with the leading periodicals of today as regards the quantity and prices. The profits are always used to further the cause of Christ. What nobler aim can Catholics have than this and at the same time try to be active laymen for Catholic Action?

However it remains for Boston to lead the way in correcting the mistake. A magazine stand has been opened here and carries all Catholic magazines and papers, Paulist pamphlets, *Queen's Work* and Jesuit pamphlets.

As a Protestant lady customer describes it, "It is rather unique, to say the least." Commenting on the magazines, the following is heard: "Are there that many Catholic magazines?" "Have they just started publishing?" "It's about time Catholic magazines competed on the streets and corners of America, with the popular (?) periodicals of the present day." These remarks should give food for thought for all of us and should make us strive our utmost to promote Catholic Action and the Catholic press.

Wherever Catholic magazine stands are conducted in the future, there will be no excuse for Catholics not welcoming into their home the Catholic publications.

A few words now about the pamphlets. As is already known, the Paulist Press puts out pamphlets dealing with every known subject. So too, does Father Lord in his, and the *Queen's Work* and then the Jesuit Press. For the non-Catholics this curb service or magazine-stand sale of pamphlets may prove quite popular.

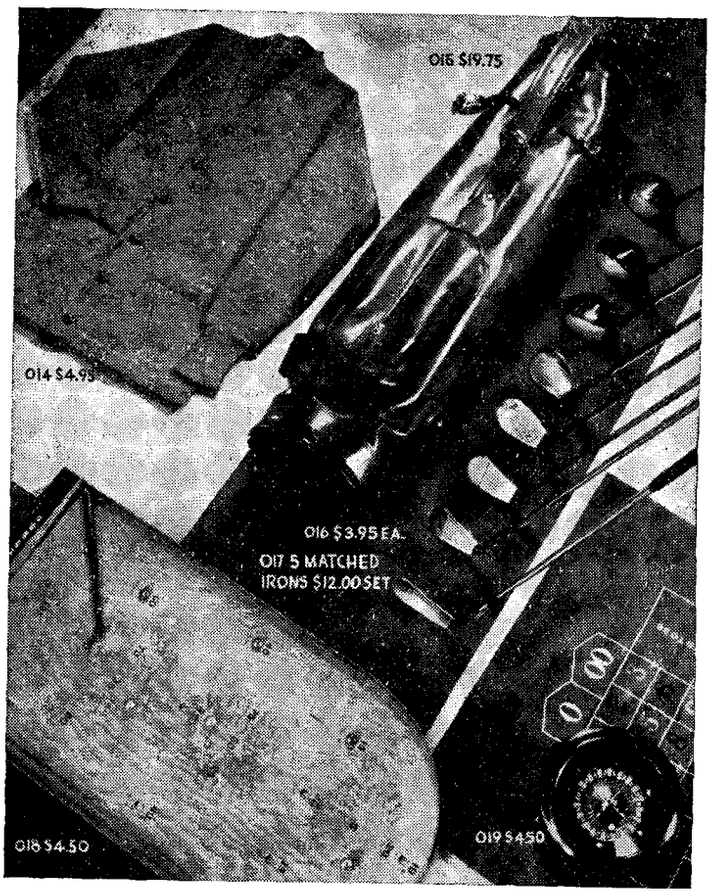
The owner and manager of the stand, Mr. Alfred W. Hommel, a member of the Catholic Truth Guild of Boston, believes that his association with the Guild has fitted him with the necessary qualifications for distributing the Catholic magazines and pamphlets, to the Catholic and non-Catholic alike.

The time will come when the Catholic press will be the last stronghold between our own beloved country and the spiritual forces of darkness. Let us all do our part in the building up of a strong and active Catholic press.

The address of the Catholic magazine stand is: Boylston Street Magazine Agency, 25-A Boylston Street, Boston, Massachusetts.

ALFRED W. HOMMEL.

B. ALTMAN & CO.



For (LAST MINUTE) Gifts!

Here are gifts for the good old play spirit. What man hasn't it? And what man wouldn't welcome one of these?

O-14. Coat sweater of pure worsted yarn. Brown or oxford gray. Sizes, 36 to 46..... $4.95

O-15. Calfskin Golf Bag—imported. Zipper ball and shoe pockets $19.75

O-16. Driver, brassie and spoon..... $3.95 per club.

O-17. Wolverine Set—5 matched irons, now famous, $12 a set

O-18. Bag-a-telle Game—light durable board, 20 steel balls and stick, complete..... $4.50

O-19. Roulette Wheel—10-inch size and cloth, $4.50. Wheel separately $3.50

B. ALTMAN & COMPANY

FIFTH AVENUE AT 34TH STREET

ALSO EAST ORANGE AND WHITE PLAINS

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SAVE HISTORIC INDIAN MISSION!

New York, N. Y.

TO the Editor: Following its usual practice, the Marquette League for Catholic Indian Missions, with offices at 105 East Twenty-second Street, New York City, makes a special appeal again this Christmas-time for one of the neediest Indian missions of the country. The appeal this year is in behalf of one of the missions of His Excellency Most Reverend Edward J. Kelly, D.D., Bishop of Boise, Idaho. He pleads:

"In the name of 130 children of the Sacred Heart Mission, DeSmet, Idaho; in the name of the two Jesuit Fathers and of the fourteen Sisters of Charity of Providence, who are devoting their lives to the spiritual and temporal care of these children, I appeal to you this Christmas-time.

"Who are these little children, trooping up to you with eager countenance and a glow of innocent trust in their eyes? They are the children of the Coeur d'Alene Indians of Idaho and the Colville Indians of Washington. So you can see, we are striving to take care not only of our own little Coeur d'Alene children, but likewise of about sixty-five Colville children from the diocese of Spokane. What a heart-rending tragedy, if for lack of necessary support, I must consent to the priests and Sisters sending them away this winter-time, because they have not the means of caring for them!

"Weighed down by these heavy difficulties, the Fathers and the Sisters were reluctantly about to give up. But I have prevailed upon them to hold on, in the hope, nay in the certainty, that the great-hearted members of the Marquette League and friends of the Indian missions will help me in the full measure that they can afford.

"We know that this is a bad year for begging, but even the worst year has its Christmas, at which time all Christian hearts are attuned to the touching scene and the appealing gesture of a God become a Child stretching out His tiny Hands to receive our alms. This Christmas the little children of DeSmet Mission with outstretched hands are calling to you."

Bishop Kelly has been Bishop of Boise for the past five years. He is deeply interested in the welfare of our poor Indian missions. Although he has many other vexing problems in his diocese he has long been concerned with the sad plight of poor DeSmet Mission. We must help Bishop Kelly prevent the closing of old Sacred Heart Mission. I know, despite these trying times, the friends of our Indian missions everywhere will want to help Bishop Kelly as generously as they can.

RT. REV. MSGR. WILLIAM J. FLYNN,
Secretary General of the Marquette League.

IS POLITICS RESPONSIBLE?

Hewlet, Long Island.

TO the Editor: The many COMMONWEAL articles on the present world-wide depression, its immaterial and material causes that produced the results everyone knows, have been seriously studied and admired by many besides myself.

Having been interested in those material causes for many years previous to 1929, and having reached conclusions different to any I have seen in any or all publications, I venture to submit my conclusions for your consideration:

It were approximately true to say that politics, and not economic conditions, were the cause of the world's present suffering: (a) Political parties, dividing each people against itself, have taught each and all peoples a narrow nationality; (b) preventing nature's laws of demand and supply from functioning naturally; (c) preventing consumption's demand from getting production's supply; (d) preventing production's supply from going to consumption's demand. (e) Political partizanship falsely claiming the world's structure was built on a fixed, immovable, stable foundation, has made everything else in the whole wide world so unstable, unsafe and insecure that they seem like a fleet of cockle-shell boats at the mercy of the winds and waves, now at the highest crest of a mountainous billow, now wallowing at the bottom of some hollow, trembling in fear.

All such foundations were far better left to nature, than to political partizans, all of whom have but one principle, "Each for self, and the devil take the hindmost."

An article in THE COMMONWEAL by yourself, on the conclusions I arrived at, seven or eight years since, might enable your readers to see deeper into these matters, than they might see in my words. As a Catholic, I am interested in the truth, whether it be truth of immaterial or material things.

A SUBSCRIBER.

A COMPLETE CATECHISM

Louisville, Ky.

TO the Editor: I write to endorse heartily the letter of Reverend Aloysius J. Heeg, S.J., in THE COMMONWEAL under date of November 23, relative to Cardinal Gasparri's Catechism. Cardinal Gasparri's "Catholic Catechism" is doubtless a wonderful work as also a very useful work—for priests and teachers, but not for children. I have never been able to understand why catechisms for English-speaking children are written in a stiff, stilted style, teaming with latinisms and technical expressions taken from a Latin text-boook on theology. It would seem that the compilers of catechisms (Cardinal Gasparri's included) intended their books for theologians, trained in Scholastic philosophy and in Latin terminology, instead of for children, for whom these technical terms are as unintelligible as so many Chinese words. It would appear that the great Cardinal, who has for so many years delved so deeply into the metaphysics of the schools, accumulated such a vast fund of theological lore, and so thoroughly mastered the intricacies of canon law, has, for the most part, forgotten the language that children speak. And since so much of the "Catholic Catechism" is unintelligible to children, I think it is useless as a text-book for children—although very useful for teachers. Pedagogically it would be a crime to inflict this catechism on children.

REV. JOSEPH A. NEWMAN.

A PETITION

Louvain, Belgium.

TO the Editor: As a former missionary in the Philippine Islands now called back by his superiors to teach church history in their great seminary at Louvain, may I ask from the bounty of your readers a real favor.

I have known during my stay in the Philippines your most interesting magazine, and the reading of it was each time a real treat to me. Here in Belgium I miss it very much. But you know the sorry predicament in which we Belgian missionaries are placed for the moment: we suffer so much under the financial crisis, that it is out of the question to take a subscription. Therefore, now that we are nearing Christmas, is there not a good soul who would send your valuable magazine to a very poor missionary in Belgium, even as "second reading"? It would be for me such a nice Christmas gift from an unknown friend, whom I would recommend to our Lord in my prayers.

REV. P. J. CALBRECHT.

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BOOKS

Memoir of a Scientist

Sir Bertram Windle: A Memoir, by Monica Taylor, S.N.D. New York: Longmans, Green and Company. $4.00.

THE name of Sir Bertram Windle calls up before the minds of even moderately well read Catholics the figure of a giant champion of the Faith in the conflict which in recent years popularizers of a distorted and false science have waged against it. Few, however, among the thousands of his readers, know what a full life he lived, what versatility he possessed, what varied interests he pursued, nor what important contributions he made to the educational, scientific, political, literary and religious life of two continents. This "Memoir"—indeed a modest subtitle for so full a biography—will enlighten many on the stupendous activity of Sir Bertram Windle and the amazing success which crowned his efforts. It should likewise encourage others to do, each in the sphere of his peculiar influence, what Sir Bertram did in so many spheres, to break down the barriers of distrust and misunderstanding that separate Catholics and non-Catholics and render nugatory, efforts at coöperation and mutual assistance. This honest book will do more for those who read it. It will give that rare delight which comes from reading about events which shape the course of a very human life, for a large part, in the very words of the chief character in the drama. The author of this biography has skilfully chosen among Sir Bertram's letters and published them verbatim, interspersing them with her own apt comments and with apposite quotations from contemporary reviews, newspapers and official reports.

Sir Bertram's brilliant epistolary style reveals at once the charm of his personality, the vigor of his intelligence and that command of language which won for him praise and prizes in his undergraduate years, fame, but not fortune, in his maturity. His biographer has shown excellent judgment in quoting copiously from his correspondence.

But, in the final analysis, what most interests and attracts in a biography is the man whose life and work and character is told. In this regard, the present "Memoir," has a real advantage and its author has availed herself of it; with the result that one cannot but admire and, in turn, respect, honor, revere and love the scholar, the administrator, the educator and the kind and saintly gentleman whom king and Pope honored by their recognition of his worth, to whom learned Academies opened their well-guarded doors, whom students in many lands remember with affection, whose undemonstrative though tender friendship was a cherished privilege for those who knew it, and whose humble piety and simple, childlike faith edified the devout, encouraged the weak and, by the force of example, strengthened many a wavering soul.

The world of science is indebted to Sir Bertram Windle for his numerous contributions to the study of comparative anatomy, his researches in teratology, his pioneer work in anthropometry and—extraordinary though it may seem—his original discoveries in archaeology. The latter were the fruit of antiquarian interests which in less versatile men would have amounted to nothing more than a hobby, but with Windle developed into expert knowledge. In his early life he laid firm and stable that scientific foundation upon which, in later years, the structure of his apologetic writings was so solidly raised.

The field of education was one in which Sir Bertram labored with marked success during his whole life. Two great seats of higher learning, Birmingham University and University College, Cork (not to mention his effective work in the interests of

IDAHO'S APOSTOLIC BISHOP MAKES TOUCHING PLEA TO SAVE HISTORIC INDIAN MISSION

Sacred Heart Mission, DeSmet, Idaho Threatened with Closing Because of Lack of Support

Most Reverend Edward J. Kelly, D.D., Bishop of Boise, Idaho, writes: "In the name of one hundred and thirty children of the Sacred Heart Mission, DeSmet, Idaho; in the name of the two Jesuit Fathers and of the fourteen Sisters of Charity of Providence, who are devoting their lives to the spiritual and temporal care of these children, I appeal to you this Christmas-time.

"Who are these little children, trooping up to you with eager countenance and a glow of innocent trust in their eyes? They are the children of the Coeur d'Alene Indians of Idaho and the Colville Indians of Washington. So you can see, we are striving to take care not only of our little Coeur d'Alene children, but likewise of about sixty-five Colville children from the diocese of Spokane. What a heart-rending tragedy, if for lack of necessary support, I must consent to the priests and Sisters sending them away this winter-time because they have not the means of caring for them.

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"We know that this is a bad year for begging, but even the worst year has its Christmas, at which time all Christian hearts are attuned to the touching scene and the appealing gesture of a God become a Child stretching out His tiny Hands to receive our alms. This Christmas the little children of DeSmet Mission with outstretched hands are calling to you."

We want to send Bishop Kelly, if possible, at least $6,000 to furnish the bare necessities of fuel to keep out the winter's cold and food to nourish the bodies of the little children at DeSmet Mission.

Send us your mite now!

Annual Membership, $2.00

Life Membership, $50.00

Send all contributions to Monsignor WILLIAM J. FLYNN, *Secretary General*

MARQUETTE LEAGUE

For CATHOLIC INDIAN MISSIONS,
105 E. 22nd Street, New York, N. Y.

Hon. ALFRED J. TALLEY, *President*

Rt. Rev. Msgr. WILLIAM J. FLYNN, *Secy. General*

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NEXT WEEK

AMERICAN TRADE ASSOCIATIONS, by Gerhard Hirschfeld, studies what has actually happened in the United States in the attempts of business to put its own house in order. One of the salient points of the encyclical on social order of Pope Pius XI was the recommendation that trades should in each country form guilds, or associations, so that the economic world could evolve from anarchy and be governed with some degree of intelligence and foresight. Many trade associations are already in existence in the United States with country-wide organizations, central committees and their own trade papers; but they are failing miserably, Mr. Hirschfeld finds, in any effective planning even for their localized benefit. Yet the writer sees a way out and points to it clearly. . . . MALTHUS NEW STYLE, by Broadus Mitchell, is another whack at the Gordian knot of the present paradox of poverty through plenty, starvation because there is too much wheat, nakedness because there is too much cotton. This is a very interesting attack and presents issues which the man and woman of today must face unless they want to be heedlessly swept over the dam. . . . AT MASS, by Kenneth Ryan, considers the high poetry that is every day celebrated in every Catholic church all over the world. This is a beautiful and illuminating short article. . . . THE IRISH PLAYERS PRESENT—, by Frank C. Hanighen, tells of a group of players—and of their plays—who at their recent appearance on Broadway, were actually in this season having to turn away standees. This is a story of magic indeed, rare and delightful magic today. After the conquest of Broadway, the Players are leaving for a thirty-two-week tour through the United States, presenting high comedy and drama in which,

". . . even the old are fair
And even the wise are merry of tongue."

primary and secondary education in England), owe to Windle more than to any other man their university status and the organization of their teaching. His efforts to achieve adequate organization and gain legal recognition for these two institutions extended over many years, years that were so full of other activities—scientific, literary and civic—that one stands amazed at the enormous capacity for work which he possessed. All through these days of stress and labor, his diaries and letters breathe a spirit of faith and prayerful reliance upon the Providence of God which disclose the deep source of his indefatigable energy and stubborn optimism.

It was from this same source that Sir Bertram Windle drew inspiration for his writing in defense of the Church. He was a firm believer in the power of naked truth fearlessly presented and honestly faced. The soul of honor, he detested all irresponsible juggling of scientific facts and discoveries to prove a preconceived theory or to attack an established religious doctrine. But honest conviction he always respected. That is the secret of his twofold success in the field of apologetics—he routed bitter antagonists who fought unfairly against religion, and he gave a helping hand to many fair-minded seekers after truth. His voice and pen were constantly, generously used to defend and to enlighten. In his lectures as well as in his writings the obvious honesty and fairness of the man gained for him a sympathetic hearing, while his learning attracted many to consider the claims which he advanced.

When Sir Bertram crossed the ocean to become a professor of philosophy in St. Michael's College, Toronto, his fame as a lecturer and writer was long established. But the scene of his new labors gave further opportunities for his brilliant talents and brought him fresh laurels. For ten years he lectured weekly during the winter months on subjects of a scientific character to audiences which filled to its capacity his public lecture-hall in the University of Toronto. In the classroom his students learned not only to love true knowledge and honest methods but to realize how precious a heritage, priceless both in itself and in the power it gives to form a just estimate of values, is the legacy of divine revelation; and how sure is the guidance which Holy Mother Church gives to human minds.

All this is delightfully told by the author of this biographical memoir. Those who knew and loved Sir Bertram Windle will be grateful to Sister Monica Taylor (is it temerarious to make a conjecture as to the identity of Sr. M., the recipient of many beautiful letters published in this volume?) for having omitted none of the details of the story of this great Catholic life.

Readers of THE COMMONWEAL will surely be among those most interested in procuring a copy of this book. For, from the beginning Sir Bertram was a regular contributor to its columns, as well as a valued member of its editorial council. His place (I am sure the editor will not deny) has never been adequately filled since he laid down his brilliant pen forever.

GERALD B. PHELAN.

Augustan Essays

To Think of Tea, by Agnes Repplier. Boston: Houghton Mifflin Company. $2.75.

THE GRACIOUS and penetrating mind of Agnes Repplier has again produced a series of highly interesting and delightful essays on the seemingly dull and prosaic subject of tea. Her own evident love for it has inspired her to live through the eighteenth century, to inhale the aroma of its varied brands, to live in its coffee houses and tea shops and to listen to the dandies and the wits discourse on the unique pleasures of tea.

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She has especially heard the writers express their delight and love in the language of sensibility, if not of emotion.

The book deals with the history of tea from its introduction into England to the present. We see the varied stages of its evolution and its power to titillate the sensibilities of the English nation. These portions of the essays are filled with a quaint humor, Lambian in its effects, because we are made aware of the antics of the reformers and prohibitionists of the day, attempting to defraud the common people of what they loved. Then there is brilliantly etched the various methods of tea smuggling into England; systems faintly parallel to the racketeering and bootlegging of the present. The wars that were caused and fought over this seemingly pious drink are outlined.

The portion dealing with the vicissitudes of tea in the eighteenth century is especially captivating, because the writer allows the poets and the essayists of the century to hymn their praise of tea and exhibit their keen delectation in it. Johnson, Boswell, Cowper, Hazlitt, De Quincey and Jane Austen pass before us, consummately human when expounding its glory. These essays are especially pleasing for the light they cast on eighteenth-century writers. Here tea becomes the theme through whose instrumentality literary figures are painted and interpreted and literature judged. It requires a nicely balanced art to make tea the medium through which to pass judgment on the literature produced by its drinkers, but it is especially delicate to use it as a means of interpreting the personality of the great tea lovers. This criticism is brief, but sufficient whilst the portrait painting is subtly vivid.

It is almost an intuition of genius that impelled the writer, whilst writing on tea, to evoke the spirit of the eighteenth century. Tea accounts for the century's love of order, balance and tempered rationalism, for its conversational amenities and social mannerisms. It also explains the charm of sensibility so dear to the century, whilst tea is responsible for that porcelain painting and miniature work in poetry and prose. It is also what moved them to be observers of the obvious and aparently true. All these are written of in a book that evokes the full social and intellectual tempo of the period. Yet Miss Repplier fails to stress one fact sufficiently: how tea may be responsible for the one dimensional surface on which the greatest of tea-drinking centuries walked. A little of the wine that fired the gods of the Mermaid Tavern to laughter and to song and aided them in introducing the triumphant note of fiery masculinity and ecstacy into literature, added to the tea of the eighteenth century, would have given the period a literary power which it lacked, a humor through which to reflect on its shortcomings and a speculative imagination to pierce beyond the veil into the world of beauty and wonder.

THOMAS J. LYNCH.

The Saint of Padua

Enter Saint Anthony, by Father Isidore O'Brien, O.F.M. Paterson, N. J.: Saint Anthony Guild Press. $2.00.

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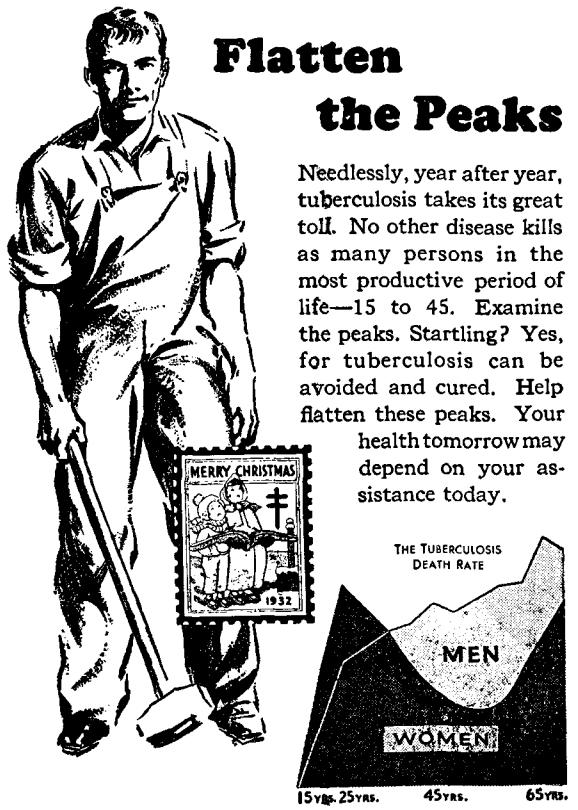
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The author of the present volume describes with winning simplicity the life of the first teacher appointed by Saint Francis for his order, the preacher who reconciled the simplicities of Saint Francis with sound learning and a well-ordered form of exposition, the evangelist that the untutored could appreciate as the plain good man of God and that the literati could understand as an intellectual, modern saint. The writer pictures him as a preacher of the Gospel from the Gospels and not a fabricator of airy images and vague confusions of ethics. As Saint Francis had been the champion of Mary's Immaculate Conception, Saint Anthony was of her Assumption. Both were workers of miracles, both preached to dumb animals, Saint Francis to the birds and Saint Anthony to the fishes.

In the present biography, which will charm the scholar by its lyrical compression and brilliant evocation of things familiar to the scholar and will be a rich treasure-store of information to the person who has only average opportunities for reading, the author makes us know the saint by telling us about the man. For the temper of our times, this is undoubtedly the best approach. The Paduan wonder-worker after seven centuries is still very much alive in the hearts of men and women and children, as anyone may appreciate by visiting almost any Catholic church almost any time and observing the numbers who pray before his shrine. Father O'Brien, filled with the spirit of Saint Anthony, here has made a worthy image for the intellect.

FREDERIC THOMPSON.

Vital Issues

Conflicts of Principle, by Abbott Lawrence Lowell. Cambridge, Mass.: Harvard University Press. $1.50.

THE THESIS maintained and illustrated by President Lowell in this little volume is that general principles are relative and that mutually opposing principles can and frequently must be compromised in practice. If these bald assertions immediately arouse criticism on the ground that they are incorrect or even immoral, the reply would have to be that they are, nevertheless, true in a certain sense, and possibly with certain reservations. The main source of confusion is in the formulation of the principles. President Lowell unconsciously exemplifies this fact himself when he writes: "Almost all our knowledge is relative and while true in the conditions with which we are familiar, is not necessarily true under others." The obvious reply is that genuine knowledge in the sense of truth is not relative but is the same always and everywhere. What he probably means is that the practical applications of a given truth, or piece

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of knowledge, may vary in different situations. But the relativity is due to the change in conditions—not to the truth or the knowledge. As indicated above, a frequent cause of the supposed relativity of principles lies in the inadequate statement of the principle itself. President Lowell declares that Washington was right in conducting a Revolution on the principles stated in the Declaration of Independence, and yet that Lincoln was right in suppressing a revolt on the principle that a nation is entitled to maintain its integrity. As a matter of fact, the latter does not contradict the former if each is adequately stated and qualified. The moral is that we ought not to assert any principle as of universal application until we have made sure that its formulation will not be refuted by exception. For example, "Thou shalt not kill," is not a universal ethical prohibition. The adequate formulation of it is: "Thou shalt not kill an innocent human being."

President Lowell illustrates the relativity of general principles in their various practical applications by examples drawn from economics, personal liberty, political theories, racial situations, law, punishment, patriotism, education, the teaching of Christ and several other fields. Probably few legitimate objections can be offered to his solutions of the difficulties created by the numerous opposing principles or rules which he discusses. Many of these are relatively insignificant and rarely give rise to real difficulties in the minds of those who are not too incompetent or too lazy to exercise the thinking faculty. At least one of the apparent contradictions which he finds in the teaching of Christ is easily resolved by the Catholic distinction between precepts and counsels: "If thou wilt be perfect go sell what thou hast and give to the poor . . . ."

JOHN A. RYAN.

In the Jungle

Tiger Man, by Julian Duguid. New York: The Century Co. $3.00.

READERS of "Green Hell," which first introduced Mr. Duguid to American audiences, will remember as revealed by that book the very striking personality of Sacha Siemel, called "Tiger Man." One almost sensed then that out of the author's great admiration for his companion, who saved his expedition through the Chaco jungles, would come further tales. They have taken the form of biography, it is true, but nevertheless none of the fine spirit of adventure is lacking nor could fiction be more exciting or engrossing. Siemel is a man whom W. H. Hudson would take to heart. In fact he is, with certain reservations, blood brother to the heroes of "Green Mansions" and "Purple Lands." And, happily, Mr. Duguid easily transfers to his reader his own enthusiasm for Siemel. Realism here has not throttled romance, for the romance of this book grows naturally out of its surroundings.

The author himself must have come instinctively by his love of nature. This becomes obvious despite a style which has an unfortunate tendency toward disjointedness and obscurity. For his facts, he must be indebted to Siemel and too often the narrative shows the effect of second-hand information. But the background, against which the hero lives and pursues his strange vocation of ridding a country of its most voracious and ferocious despoiler, becomes exceedingly real because Mr. Duguid knows it. Yet there is very much more to "Tiger Man" than tiger hunting and descriptive writing. Indeed the emphasis is as much on other aspects of Siemel's life and, not incidentally, on the customs of a people who probably boast more mixed blood than any race in history.

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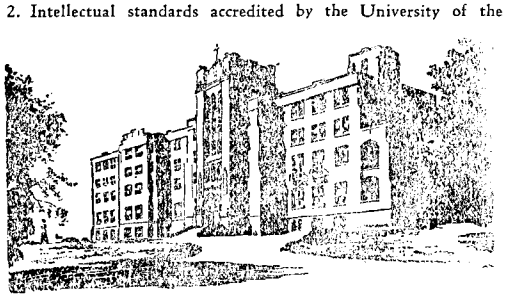
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Briefer Mention

A Christmas Picture Book: Victoria and Albert Museum. New York: British Library of Information. $.15.

OFFICIAL publications almost invariably bring to mind visions of dry blue books, ponderous statistical publications, uninspired economic reports, etc. But the world is full of surprises, for here is a British government publication entitled "A Christmas Picture Book," which brings together within a charming cover twenty pictures of the Nativity beautifully reproduced from treasures in the Victoria and Albert Museum. On its title page is an incomparably beautiful early English carol in honor of Our Lady. Among the pictures are a twelfth-century relief on ivory; a fourteenth-century crimson velvet band embroidered with silk and metal thread; a relief in stucco from the workshop of Donatello; a golf-leaf engraving under glass of the fourteenth century; also a fourteenth-century medallion in stained glass of the English school; a miniature from a book of hours of Margaret of Foix; part of an altar-piece in carved and painted wood, South German, at the beginning of the sixteenth century; and finally, to bring the reproductions up to date, a wood-cut by Eric Gill illustrating a Christmas carol. In itself the book makes a unique and original Christmas card and has the advantage of being worth keeping permanently as a valuable addition to anyone's artistic library.

The Religion of Scientists; edited by C. L. Drawbridge. New York: The Macmillan Company. $1.25.

UNDOUBTEDLY, there is a widespread popular opinion that a conflict exists between science and religion. In order to determine how far this impression is well founded, the secretary of the Christian Evidence Society sent a questionary to the members of the Royal Society. Some 200 replies are tabulated in this book, with many comments from accompanying letters. Those who believe in a spiritual domain number 120, as against 13 denying it; 173 are indeterminists, 7 determinists; 143 see no incompatibility between evolution and a Creator, 6 do; a majority believe in immortality. On the whole, therefore, the replies were decidedly favorable to a religious outlook. The essential weakness in such a procedure—pointed out by some who refused to answer the questionary—is that in the absence of long explanations it is impossible to determine in just what sense any individual is using the terms "Creator," "Personal God," "immortality," etc.

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